

KULĀRNAVA TĀNTRA

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VARANASI - 221007

1999

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श्रीकुलार्णवतन्त्रम्

प्रथम उल्लासः



कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।

पप्रच्छेशं परानन्दं पार्वती परमेश्वरम् ॥ १ ॥

(Once upon a time) Śrī Devī Pārvatī enquired thus from that All-blissful, Supreme Lord, God of Gods, Father of the World Śiva, when he was sitting on the peak of Mount Kailāsa,

श्री देव्युवाच ।

भगवन् देवदेवेश पञ्चक्रतुविधायक ।

सर्वज्ञ भक्तिसुलभ शरणागतवत्सल ॥ २ ॥

कुलेश परमेशान करुणामृतवारिधे ।

असारे घोरसंसारे सर्वदुःखमलीमसाः ॥ ३ ॥

नानाविधशरीरस्था अनन्ता जीवराशयः

जायन्ते च म्रियन्ते च तेषां मोक्षो न विद्यते ॥ ४ ॥

सदा दुःखातुरा देव न सुखी विद्यते क्वचित् ।

केनोपायेन देवेश मुच्यते वद मे प्रभो ॥ ५ ॥

Śrī Devī said : O Lord, God of Gods, Founder of the sacred practices, Omniscient, Attainable with devotion, Deliverer of those who take refuge, Lord of Kula, Supreme Lord, Ocean of the nectar of compassion ! Infinite number of creatures in myriad bodily forms are involved in endless cycle of sufferings of birth and death and there is no redemption for them. Engrossed in utter pain, they never enjoy happiness. O Lord ! Tell me, therefore, how could they obtain Release.

श्रीईश्वर उवाच।

शृणु देवि प्रवक्ष्यामि यन्मा त्व परिपृच्छसि।

तस्य श्रवणमात्रेण ससारात् मुच्यते नर । ६ ।

The Lord said : Listen O Devi the answer of what you have asked from me even by merely hearing which men obtain Salvation.

अस्ति देवि परब्रह्मस्वरूपी निष्कल शिव ।

सर्वज्ञ सर्वकृता च सर्वेशो निर्मलोद्भय । ७ ।

There is One Real who is Śiva the Parabrahma. Featureless, Omniscent, Omnipotent, Sovereign of all. Blotless and One without a second.

स्वयं ज्योतिरनाद्यन्तो निर्विकार परात् पर ।

निर्गुण सच्चिदानन्दस्तदशा जीवसङ्का । ८ ।

अनाद्यविद्योपहिता यथाग्नौ विस्फुल्लिङ्गका ।

Forms of Śiva characteristics of Creatures and their conditions :

Self-existent without a beginning or an end, devoid of all attributes changeless highest of the highest devoid of quantities. He is Sacchidananda. All the myriad living creatures are just a portion of Him but due to ignorance ignorance have separated from Him like sparks though emerging from fire separate from it.

गर्भाधुपाधिसभिन्नाः कर्मभिः करणादिभिः ॥ ६ ॥

सर्वः दुःखप्रदेः स्वीयपुण्यपापैर्नियन्त्रितः ।

तत्तज्जातियुत देहम् आयुर्मोगश्च कर्मजम् ॥ १० ॥

प्रतिजन्म प्रपद्यन्ते मानुषा मूढचेतसः ।

सूक्ष्मलिङ्गशरीरन्तदामोक्षादक्षयं प्रिये ॥ ११ ॥

Due to their bearing the epithet 'born' and their beginningless actions they remain separated from Śiva and are regulated by the happiness of their virtues and pains of their sins. In accordance with their deeds obtaining bodily forms age and destinies of respective species these ignorant creatures endlessly go on passing from birth to birth.

स्थावरा क्रिमयश्चरणा पक्षिण पशवो नराः ।

धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम् ॥ १२ ॥

चतुर्विधशरीराणि धृत्वा धृत्वा सहस्रशः ।

Four kinds of Creatures :

Various kinds of Jivas are born on this earth a thousand times respectively in various gradations of life. e.g. *Udbhy* or immobiles born out of the ground, *Sveda* or mobile born out of sweat, such

as, insects etc , *Andaja* or those born out of eggs, such as, birds, etc , and *Faravaj* or born out of womb, such as animals, men in different stages of development, Gods, and the Liberated Beings.

सुकृतान्मानवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात् । १३ ।

चतुरशीतिलक्षेषु शरीरेषु शरीरिणाम् ।

न मानुष्य विनान्यत्र तत्त्वज्ञानन्तु लभ्यते ।। १४ ।

अत्र जन्मसहस्रेषु सहस्रैरपि पार्वति ।

कदाचिल्लभते जन्तुर्मानुष्य पुण्यसञ्चयात् ।। १५ ।।

Superiority of human body

Of the 84,00,000 bodily forms, human body is the most important, for it is this form in which one gets knowledge of the Essence. This knowledge of Essence cannot be attained in any other form than human. Even in hundreds of thousands of births, O *Pārvaṭī* ' when due to the accumulation of virtuous deeds, a human being with efforts obtains the knowledge of Essence he becomes Liberated

सोपानभूत मोक्षस्य मानुष्यं प्राप्य दुर्लभम् ।

यस्तारयति नात्मानं तस्मात् पापतरोऽत्र क' ।। १६ ।।

Endowed with human form as a ladder for Emancipation if one does not liberate his Atman, then who can be a greater sinner than him.

तत्तत्क्षप्युत्तम जन्म लब्ध्वा चेन्द्रियसीढवम् ।

न वेत्यात्महितं यस्तु स भवेत् आत्मघातक' ।। १७ ।।

Obtaining a superior birth and bestwed with a beautiful set of motor and sensory organs one who does not understand the best of his interests is like the one who is self-slayer

विना देहेन कस्यापि पुरुषार्थो न विद्यते ।

तस्माद्देहधनं प्राप्य पुण्यकर्माणि साधयेत् ।। १८ ।।

No creature in any other form of body than human can pursue higher aims of life. Therefore, endowed with the precious wealth of a human body one should indulge in virtuous deeds

रक्षेत् सर्वात्मनात्मानम् आत्म्य सर्वस्य भाजनम् ।

रक्षणे यत्नमातिष्ठेत् यावत्तत्त्व न पश्यति ।। १९ ।।

Preservation of the body :

With all the efforts one should preserve his Self. The self is the efficient cause of everything. Therefore, with all care one should preserve his Self

पुनर्गमा पुन क्षत्र पुनर्वित पुनर्गृहम् ।

पुन शुभाशुभ कर्म न शरीर पुन पुन । २० ।।

Village, land, money and house could all be obtained again and again but the human body could not be obtained over and over again.

शरीररक्षणायास क्रियते सर्वदा जने ।

नहीच्छन्ति तनुत्यागमपि कुहादिरोगत । २१ ।

Men should make persistent efforts for the preservation of their bodies. It is not proper to let the body end itself by afflictions of diseases like leprosy etc.

तद्गोपित स्याद यत्नेन धर्मो ज्ञानार्थमेव च ।

ज्ञानश्च ध्यानयोगार्थ सोऽचिरात् परिमुच्यते । २२ ।

So long the body exists one should live according to the laws of Dharma. Dharma leads to knowledge. Knowledge leads to Dhyana and Yoga which though secret lead to Liberation.

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत् ।

कोऽन्यो हितकरस्तस्मादात्मान तारयिष्यति । २३ ।।

If the person himself would not find the means for Release of his Self, who else is there to see the favourable means for this Release?

इहैव नरकव्याधेऽशिक्षित्सा न करोति य ।

मत्वा निरौषध स्थान व्याधिस्थ किं करिष्यति । २४ ।।

One who does not try to cure himself from the heinous diseases in this very world, what can he do for his diseases when he goes to a place where no treatment is available.

सुदीप्त भवने को वा कूप खनति दुर्मति ।

यावत्तिष्ठति देहोऽय तावत्तत्त्व समभ्यसेत् ।। २५ ।।

He is a fool who starts digging a well when his house is already ablaze. Therefore so long as this body exists one should earnestly devote himself towards the exploration of the Ultimate Truth.

व्याघ्रीवास्त जरा चायुयाति मित्रघटाम्बुवत् ।

निघ्नन्ति रिपुवद्रोगास्तस्माच्छ्रेय समाचरेत् । २६ ।

यावन्नाश्रयते दुःख यावन्नायान्ति चापद ।

यावन्नन्दिनवैकल्य तावच्छ्रेय समाचरेत् ।। २७ ।।

Old age grows like a fire, age diminishes like the water in a broken pot, diseases strike like an enemy. Therefore take to the auspicious path well before the limbs lose their vitality and the adversities crowd upon you.

कालो न ज्ञायते नान्धकार्यैः ससारसम्भवैः ।

सुखदुःखरतो जन्तुर्न वेति हितमात्मनः ॥ २८ ॥

In the various worldly pursuits time flies unnoticed. Involved in his pleasures and pains the Jiva remains unaware of his self-interests.

जडानार्तान्मृतानापद्गतान् दृष्ट्वाऽतिदुःखितान् ।

लोको मोहसुरा पीत्वा न बिभेति कदाचन ॥ २९ ॥

सम्पदः स्वप्नसङ्काशा यौवनं कुसुमोपमम् ।

तडिच्चञ्चलमायुश्च कस्य स्याज्ज्ञानतो धृतिः ॥ ३० ॥

Infatuated by the wine of ignorance he does not fear even when he sees in the world the torpid, afflicted, dead, calamity-ridden and extremely miserable beings. He does not realise that prosperity is like a dream, youth like a perishable blossom, life-span momentary like a lightning and remains complacent.

शतं जीवितमत्यल्पं निद्रा स्यादहंकारिणी ।

बाल्यरोगजरादुःखैरहं तदपि निष्कलम् ॥ ३१ ॥

Even a life of hundred years is too little for the half of it is spent in sleep and the other half is made infructuous by infancy, disease, misery, old age and what not.

प्रारब्धव्ये निरुद्वेगो जागरत्सु सुषुप्तकः ।

विश्वस्तव्यो मयस्थाने घातकैः किं न हन्यते ॥ ३२ ॥

Lacks in industry where he is to be active, sleeps where he is to be awake, remains assured where he should be apprehensive. Then why not death would inflict him?

लोकफेनसमे देहे जीवे शकुनिवत् स्थिते ।

अनित्येऽप्रियसंसारं कथं तिष्ठन्ति निर्भयाः ॥ ३३ ॥

Body is short-lived like a water bubble. Residing in it like a bird, how can the Jiva remain fearless in an unpleasant and perishable world?

अहिते हितबुद्धिः स्यादधुवे घुवचिन्तकः ।

अनर्थं चार्थविज्ञानी स्वमृत्युं यो न वेति च ॥ ३४ ॥

The Jiva considers favourable that which is not favourable, considers permanent that which is transitory, considers useful that which is of no use, and sees not his own death.

पश्यन्नपि न पश्येत स शृण्वन्नपि न बुध्यति ।

पठन्नपि न जानाति तव मायाविमोहितः ।। ३५ ।।

O Devi ! Deluded by your Mâyâ, he looks not what he sees, grasps not what he hears and follows not what he reads

सन्निमज्जज्जगदिदं गम्भीरे कालसागरे ।

मृत्युरोगजराग्राहे न किञ्चिदपि बुध्यति ।। ३६ ।।

This world being plunged into the fathomless time-ocean the Jiva here, does not recognize the lurking crocodiles of death, disease and old age.

प्रतिक्षणमयं कायो जीर्यमाणो न लक्ष्यते ।

आमकुम्भ इवाम्भस्थो विशीर्णो नैव भाव्यते ।। ३७ ।।

He fails to see that with every moment which passes his body decays, realises not that like an unbaked earthen pot in water, the body is gradually destroying

युज्यते वेष्टनं वायोराकाशस्य च खण्डनम्

अथनश्च तरङ्गाणामात्मा नायुषि युज्यते ।। ३८ ।।

By making an enclosure one can prevent the wind or divide the sky and by erecting a barrier waves could be obstructed, but the passage of life cannot be stopped by any means

पृथिवी दहते येन मेरुश्चापि विशीर्यते ।

क्षुभ्यते सागरजलं शरीरे देवि का कथा ।। ३९ ।।

O Devi ! The earth scorches, mount Meru breaks, waters of ocean dry, then what to say of the body, that is, the body would also inevitably perish.

अपत्यं मे कलत्रं मे धनं मे बन्धवश्च मे ।

तपन्तमिति मर्त्यं हि हन्ति कालवृको बलात् ।। ४० ।।

इदं कृतमिदं कार्यमिदमन्यत् कृतकृतम् ।

एवमीहासमायुक्तं मृत्युरस्ति जनप्रिये ।। ४१ ।।

Man keeps on prattling of my children, my wife, my wealth, my relation. Death swallows him when he is still thinking of what is done, and what is half done.

अकार्यमद्य कर्तव्यं पूर्वाह्ने चापराह्निकम्

न हि प्रतीक्षते मृत्युः कृतं वाऽस्य न वा कृतम् ।। ४२ ।।

Therefore do today what is required to be done tomorrow, do in the forenoon what is meant to be done in the afternoon, because death waits not to see what is done or not done.

जरादर्शितपन्थान प्रचण्डव्याधिसैनिकम् ।

मृत्युरात्रुमभिज्ञोऽसि आयान्त किं न पश्यसि ॥ ४३ ॥

Wise man, do you not see prowling towards you the Death armed with a host of terrible diseases ?

आशा सूचीविनिर्भिन्न सिक्त विषयसर्पिणा ।

रागद्वेषानले पक्व मृत्युरह्नाति मानवम् ॥ ४४ ॥

Cut across by the spear of desire, moistened in the lubricant of sense-enjoyment, cooked in the fire of likes and dislikes, man is the banquet of Death.

बालाश्च यौवनस्थाश्च वृद्धान् गर्भगतानपि ।

सर्वाश्च हिंसते मृत्युरेवम्भूतमिदं जगत् ॥ ४५ ॥

The Death devours all the foetuses, infants, youths and the old. This is the prevalent rule in the world.

ब्रह्मविष्णुमहेशादिदेवता भूतजातयः ।

नारामेवानुधावन्ति तस्माच्छ्रेयः समाधरेत् ॥ ४६ ॥

Perishability of Gods like Brahma, etc.

Gods like Brahmā, Viṣṇu, Mahesa and the various Elemental Beings are also perishable. Therefore, one should always make efforts for his well-being.

स्वस्ववर्णाश्रमाचारतत्त्वनादुपप्रतिग्रहात् ।

परस्त्रीघनलोभाच्च नृणामायुःक्षयो भवेत् ॥ ४७ ॥

Causes of the decrease in life span

Lack of adherence to the duties of one's own class, efforts to make illicit gains, desire for another's wife and wealth all these lead to decay of the age of men.

वेदशास्त्राद्यनभ्यासात्तथैव गुर्वनर्चनात् ।

नृणामायुःक्षयो भूयादिन्द्रियाणामनिग्रहात् ॥ ४८ ॥

Aversion to the practice of Vedic precepts, unfaithfulness towards Gurus, and lack of restraint of the sensual desires also decrease the life span.

व्याधिराधिर्विष शस्त्रं ना सर्पः पशवो मृगाः ।

मरणं येन निर्दिष्टं तेन गच्छन्ति जन्तवः ॥ ४९ ॥

Whatever means is destined for the life to end, be it disease, calamity, poison, weapon, serpent or animals like lions etc., it meets its doom that way.

जीवस्तृणजलीकेव देहादेहान्तरं व्रजेत् ।

सम्प्राप्य परमेशेन देहं त्यजति पूर्वजम् ॥ ५० ॥

Like a blade of grass in water the Jiva with his casual body goes from one body to another as if occupying a new house it leaves the previous

बाल्ययौवनवृद्धत्वं यथा देहान्तरादिकम् ।

तथा देहान्तरप्राप्तिर्गृहाद्गृहमिवागतः ॥ ५१ ॥

Just as in one body the Jiva changes from infancy to youth from youth to old age so it passes to another in the same manner finding another body it goes into one house to another

जना कृत्वेह कर्माणि सुखदुःखानि भुञ्जते ।

परश्राद्धानिनो देवि यान्त्यायान्ति पुनः पुनः ॥ ५२ ॥

इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ।

सिक्तमूलस्य वृक्षस्य फलं शाखासु दृश्यते ॥ ५३ ॥

Fruits of actions of one life reaped in another

Men undergo pleasure and pain according to the actions they perform. Those ignorant having no knowledge of the other world, swing from birth to death and again from death to birth. Whatever action one performs, he reaps its fruit likewise in the next world just as a tree that is watered at the roots shows fruits on its branches above

दारिद्र्यदुःखरोगाश्च बन्धनव्यसनानि च ।

आत्मपराधवृक्षस्य फलान्येतानि देहिनाम् ॥ ५४ ॥

Sufferings due to one's own sins

Poverty, pain, disease, bondage, addictions are the fruits of trees of the own sins which men have to bear

निःसङ्ग एव मोक्षं स्याद्दोषा सर्वे च सङ्गजा

तस्मात् सङ्गं परित्यज्य तत्त्वनिष्ठं सुखी भवेत् ।

सङ्गाय च लते ज्ञानी चावश्यं किमुतात्पवित् ॥ ५५ ॥

Non attachment is Liberation .

Non attachment is the only way for Liberation. all evils are born of attachment. Therefore, rejection of attachment and devotion to true knowledge alone makes one happy. Even the enlightened ones are moved by attachment then what to speak of lesser beings

सङ्गः सर्वात्मना त्याज्यः स चेत्थक्तुं न शक्यते ।

सद्भिः सह स कर्तव्यः सता सङ्गो हि भवजम् ॥ ५६ ॥

Therefore give up attachment altogether. If you cannot do so resort to the company of the Good because the company of the Good and the Holy acts as a medicine

सत्सङ्गश्च विवेकश्च निर्मलं नयनद्वयम् ।

यस्य नास्ति नरः सोऽन्धः कथं न स्यादमार्गगः ॥ ५७ ॥

Company of holy persons and discrete knowledge are two sharp and clear eyes. Who is devoid of either is indeed like a blind. How can he then fail to take to the wrong path ?

यावत् कुरुते जन्तुः सम्बन्धान्मनसः प्रियान् ।

तावन्तोऽस्य विरान्त्येते हृदये शोकशङ्खवः ॥ ५८ ॥

As long as the Jīva keeps his mind attached to worldly relationships so long his heart remains ridden with sorrow.

स्वदेहमपि जीयोऽयं त्यक्त्वा याति कुलेश्वरि ।

स्त्रीमातृपितृपुत्रादिसम्बन्धः केन हेतुना ॥ ५९ ॥

O Kuleśvarī ! leaving this body when the Jīva goes away, then what is the use of establishing relationships like wife, mother, father or son ?

दुःख-मूलो हि ससारः स यस्यास्ति स दुःखितः ।

तस्य त्यागः कृतो येन स सुखी नापरः प्रिये ॥ ६० ॥

Evils of the world :

This world is the root of all evils. Whoever is here is suffering. Therefore, one who renounces the world enjoys happiness. O My Beloved ! there is no other way.

प्रभवः सर्वदुःखानामाश्रयः सकलापदाम् ।

आलयः सर्वपापानां ससारं वर्जयेत् प्रिये ॥ ६१ ॥

O My beloved ! This world is a place which gives birth to all sufferings, all calamities and is a repository of all sins. Therefore, it is proper to renounce it.

अबन्धबन्धनं घोरं मिश्रीकृतं महाविषम् ।

अशस्त्रखण्डनं देवि ससारासक्तचेतसाम् ॥ ६२ ॥

One who is attached to the world remains tied up even without a rope. For him strong poison is mixed in his life and, O Devi ! he is sheared to pieces without any weapon.

आदिमध्यावसानेषु सर्वं दुःखमिदं यतः ।

तस्मात् सन्त्यज्य ससारं तत्त्वनिष्ठः सुखी भवेत् ॥ ६३ ॥

For him in the beginning, in the middle and at the end of life there is suffering everywhere. Therefore renounce the world and seek the Truth for happiness.

लीहदारुमयै पाशैर्दृढबन्धोऽपि मुच्यते ।

स्त्रीधनादिषु ससक्तो मुच्यते न कदाचन । ६४ ।

Even he who is fastened tightly in thorny chains may become free but one attached to woman and wealth can never be free

कुटुम्बचिन्तायुक्तस्य श्रुत शीलादयो गुणतः ।

अपक्वकुम्भजलवत् नश्यन्त्यङ्गेन केवलम् । ६५ ।

To him who is always engrossed in his family relationships, qualities like erudition and good character are lost like unbaked earthen pot in water

वञ्चिताशेषचित्तैस्तैर्नित्य लोको विनाशितः ।

हा हन्त विषयाहारैर्देहस्थन्दिद्यतस्करैः ॥ ६६ ॥

Situated in the body the sense-organs feeding upon the sense-objects, are like smugglers constantly causing destruction of men with unsaturated desires

मासलुब्धो यथा मत्स्यो लीहशकु न पश्यति ।

सुखलुब्धस्तथा देही यमबाध न पश्यति ॥ ६७ ॥

Just as greedy of flesh a fish does not see the iron hook, so a person greedy of (worldly) happiness does not see the interference of Yama, that is death

हितहित न जानन्तो निन्यमुन्मार्गगामिनः ।

कुक्षिपूरणनिष्ठा ये तेऽबुधा नारकाः प्रिये । ६८ ॥

My Beloved ! One who is unaware of his losses and gains, who is always treading the wrong path, who is engaged only in filling his stomach, knows not what is hell

निद्रादिमैथुनाहाराः सर्वेषां प्राणिना समाः ।

ज्ञानवान् मानवः प्रोक्तो ज्ञानहीनः पशुः प्रिये ॥ ६९ ॥

O Beloved ! to sleep, to copulate, to eat and other such functions are common to all animals. Man alone is possessed of knowledge. He who is devoid of it is a beast

प्रभाते मलमूत्राभ्यां क्षुत्तृड्भ्यां मध्यगे स्वी ।

रात्रौ मदननिद्राभ्यां बाध्यन्ते मानवाः प्रिये । ७० ॥

Men are inconvenienced by defecation and urination in the morning, hunger and thirst at noon, and sex and sleep at night.

स्वदेहधर्मदारादिनिरताः सर्वजन्तवः ।

जायन्ते च म्रियन्ते च हा हन्ताज्ञानमोहिता ॥ ७१ ॥

All the Jivas, constantly engaged by the needs of their own bodies and that of their wives, deluded by ignorance, undergo repeatedly the cycle of births and deaths

स्वस्ववर्णाश्रमाचारनिरताः सर्वमानवाः ।

न जानन्ति परं तत्त्वं मूढा नश्यन्ति पार्वति ॥ ७२ ॥

Engaged ceaselessly in the performance of their respective class-duties and little else, men do not see the Supreme Truth, and, O Pārvaṭī ' the fools thus perish.

क्रियायासपरा केचित् क्रतुचर्यादि संयुताः ।

अज्ञानसंयुतात्मानः सञ्चरन्ति प्रतारकाः ॥ ७३ ॥

Some are engrossed in rituals, some perform worship and sacrifices, but engrossed in utter ignorance such persons deceive themselves and others

नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः ।

मन्त्रोच्चारणहोमाद्यैर्भ्रमिताः क्रतुविस्तरैः ॥ ७४ ॥

Content only with name, these men delighting in the rituals, are deluded by the repetition of Mantras, Homa and elaborate sacrifices

एकं भक्तोपवासाद्यैर्नियमैः कायशोषणैः ।

मूढाः परोक्षमिच्छन्ति तव मायाविमोहिताः ॥ ७५ ॥

Deluded by your Mayā, these fools hope to realise the highest by austerities and emaciation of their bodies

देहदण्डनमात्रेण का मुक्तिरविवेकिनाम् ।

वल्मीकताडनादेवि मृतः किञ्च महोरगः ॥ ७६ ॥

If the ignorant could achieve freedom only by torturing their bodies the serpent would be dead, O Devī ' when the ant-hill is struck.

धनाहारार्जने युक्ता दाम्बिका वेषधारिणः ।

भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि ॥ ७७ ॥

Without discriminative knowledge there is no liberation even through emaciation of the body

Beware of these pseudo-gurus, intent on amassing wealth, showily attired in disguise, who wander everywhere as Jnanus and throw others in delusion.

सासारिकसुखासक्त ब्रह्मज्ञोऽस्मीति वादिनम् ।

कर्मब्रह्मोभयव्रतं तं त्यजेदन्त्यजं यथा ॥ ७८ ॥

Attached to pleasures of the world they yet proclaim I know the Brahma. Fallen both from deeds and from knowledge such are to be shunned.

गृहारण्यसमा लोके गतव्रीडा दिगम्बरा-

चरन्ति गर्दभाद्याश्च योगिनस्ते भवन्ति किम् ॥ ७६ ॥

Fault of Ritualistic Practices alone

Are there no asses and the like to whom home and forest are alike and who wander about naked without shame ? Do they all become Yogis thereby ?

मृद्गस्मग्नक्षणादेवि मुक्ताः स्मुर्यदि मानवाः ।

मृद्गस्मवासिनो ग्राम्याः किं ते मुक्ता भवन्ति हि ॥ ८० ॥

If men could get liberated by smearing themselves with dust and ashes, are all the country folk, who live amidst dust and ashes, liberated ?

तृणपर्णौदकाहाराः सततं वनवासिनः ।

हरिणादिमृगा देवि योगिनस्ते भवन्ति किम् ॥ ८१ ॥

Denizens of forest like deer and other animals subsist on grass, leaves and water. Then O Devi ! do they become Yogis thereby ?

आजन्ममरणान्तश्च गङ्गादितटिनीस्थिताः ।

मण्डूक मत्स्यप्रमुखा व्रतिनस्ते भवन्ति किम् ॥ ८२ ॥

Frogs and fishes live all their lives in rivers like Ganges do they acquire special merit thereby ?

वदन्ति हृदयानन्द पठन्ति शुक्सारिकाः ।

जनानां पुरतो देवि विबुधाः किं भवन्ति हि ॥ ८३ ॥

O Devi ! Parrots and mynas recite before people the sacred words with delight, are they to be regarded great scholars from such recitations ?

पारावताः शिलाहाराः परमेश्वरि चातकाः ।

न पिबन्ति महीतोय योगिनस्ते भवन्ति किम् ॥ ८४ ॥

Pigeons eat nothing but stone, Cātakas, (the bird *Cuculus Melanoleucus*) does not drink earth-water, are these too, Yogins ?

शीतवातातपसहा भक्ष्याभक्ष्यसमाः प्रिये

तिष्ठन्ति शकूराद्याश्च योगिनस्ते भवन्ति किम् । ८५ ॥

Animals like pigs, bear the winter cold and summer heat and for them food fit or unfit is alike, are they Yogins thereby ?

तस्मादित्यादिकं कर्म लोकवञ्चनकारकम् ।

मोक्षस्य कारणं साक्षात्तत्त्वज्ञानं कुलेश्वरि ॥ ८६ ॥

Indeed, such privations and self denials are O Kuleśvari, only for deceiving the world while direct Knowledge of Truth alone is the means for Liberation.

परमार्थं न जानन्ति पशुपाशनियन्त्रिताः ॥ ८७ ॥

वेदशास्त्रार्णवे घारे लङ्घयमाना इतस्ततः ।

कालार्मिग्राहग्रस्ताश्च तिष्ठन्ति हि कुतार्किकाः ॥ ८८ ॥

No Liberation from the study of the Śāstras alone without Spiritual Knowledge .

O My Be,oved ! People fallen into the deep well of Six Systems of Philosophies but controlled by animal-bondage are unable to attain Spiritual knowledge. Struggling in the deep ocean of Vedas and Śāstras they are caught up by the terrific waves and crocodiles residing therein in the form of philosophical discussions and debates.

वेदागमपुराणज्ञः परमार्थं न वेति यः ।

विडम्बकस्य अस्यापि तत् सर्वं काकभाषितम् ॥ ८९ ॥

इदं ज्ञानमिदं ज्ञेयमिति चिन्तासमाकृता ।

पठन्त्यहर्निशं देवि परतत्त्वपराङ्मुखाः ॥ ९० ॥

वाक्यच्छन्दोनिबन्धनं काव्यालङ्कारशोभिना ।

चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियाः ॥ ९१ ॥

They who have read the Vedas, Agamas and Purāṇas, and yet know not of the Highest Truth of the Divine the true object of life—are a fraud, cawing like the crow. With their backs turned on the Real Truth to be known, they ponder over books ceaselessly, anxiously saying 'this is to be known' 'this is knowledge' and so on. Embellished with such knowledge of style, syntax, poetry and rhetorical ornaments of the sense and sound, these fools stand befuddled and apprehensive.

अन्यथा परमं तत्त्वं जनाः क्लिश्यन्ति वान्यथा

अन्यथा शास्त्रसद्भावो व्याख्या कुर्वन्ति वान्यथा ॥ ९२ ॥

The real truth is one and what they understand is quite other, one is the purport of the Scriptures and the other is what they interpret.

कथयन्त्युन्ननीभादं स्वयं नानुभवन्ति हि

अहङ्कारहताः केचिदुपदेशविवर्जिताः ॥ ९३ ॥

पठन्ति वेदशास्त्राणि विददन्ति परस्परम् ।

न जानन्ति परं तत्त्वं दवीं फक्करसं यथा ॥ ९४ ॥

They speak of egoless consciousness (*Uramā a astha*) but do not experience this state. Some are the victims of Egoism and some remain deprived of instructions. They chant the Vedas and dispute among themselves but like the ladle that does not know the taste of the treacle it holds, they know not the Truth.

शिरो वहति पुष्पाणि गन्ध जानाति नासिका ।
पठन्ति वेदशास्त्राणि दुर्लभो भाववेदकः ।। ६५ ।।

Truth inherent in the self

The head may bear the flowers, but it is the nose which gets their fragrance. So there may be persons who chant the Vedas and scriptures, but rare are they who become one with their spirit.

तत्त्वमात्मस्थमज्ञात्वा भूढः शास्त्रेषु मुह्यति ।
गोपः कक्षगतं घ्राणं कैपे पश्यति दुमतिः ।। ६६ ।।

Forgetting that the Divine Truth is within themselves, they look for it in the books, like the shepherd who searches for the goat in the well when it is already in the flock.

ससारं मोहनाशाय शाब्दबोधो न हि क्षमः ।
न निवर्तेत तिमिरं कदाचिद्दीपवार्त्तयः ।। ६७ ।।
प्रज्ञाहीनस्य पठनम् अन्धस्यादर्शदर्शनम्
देवि प्रज्ञावतः शास्त्रं तत्त्वज्ञानस्य कारणम् ।। ६८ ।।

Verbal knowledge is of no avail for the destruction of the delusion of the world, just as darkness is not dispelled by mere talk of a lantern. The study of a person without wisdom is like a blind looking into a mirror. It is only the men of awakened wisdom that can benefit from the Śāstras.

अग्रतः पृष्ठतः केचित् पार्श्वयोरपि केचन ।
तत्त्वमीदृक् तादृगिति विवदन्ति परस्परम् ।
सद्धिद्यादानशूराद्यैर्गुणैर्विख्यातमानवाः ।। ६९ ।।
प्रत्यक्षग्रहणं नास्ति वार्त्तया ग्रहणं कुतः ।
एव ये शास्त्रसम्भूटास्ते दूरस्था न सशयः ।। ७० ।।

Men famous for the qualities like learning, philanthropy and valour keep on discussing forward, backward and sideways that the Divine Truth is of this kind or that, but if they do not apprehend that Truth directly what is the use of talking about it. Those who are foolishly thus involved in the Śāstras are undoubtedly far from the Truth.

इदं ज्ञानमिदं ज्ञेयं सर्वतः श्रोतुमिच्छति ।
देवि वर्षसहस्रायुः शास्त्रान्तं नैव गच्छति ।। ७१ ।।

Everywhere they like to hear such things as 'this is knowledge and this should be acquired', but O Devī 'one may spend a thousand years hearing the knowledge of Śāstras yet he will never reach their end.

वेदाद्य नैकशास्त्राणि स्वल्पायुर्विघ्नकोटयः ।

तस्मात् सार विजानीयात् क्षीरं हसं द्रवाम्भसम् । १०२

Endless are the Vedic etc. Śāstras and millions are obstacles like limited life span. Therefore, it is wisdom to go straight to the essence of the Scriptures like the swan sipping milk out of water.

अभ्यस्य सर्वशास्त्राणि तत्त्वं ज्ञात्वा हि बुद्धिमान् ।

पलालमिव धान्यार्थं सर्वशास्त्रं परित्यजेत् । १०३ ।

Practising all the Śāstras and knowing their essential Truth the intelligent should leave them like the one seeking grains leaves the husk aside.

यथामृतेन तृप्तस्य नाहारेण प्रयोजनम् ।

तत्त्वज्ञस्य तथा देवि न शास्त्रेण प्रयोजनम् । १०४ ।

As one who has satiated himself with a drink of Nectar needs no food, so O Devi ' one who has known the Essence of Truth needs no other knowledge of Śāstras.

न वेदाध्ययनान्मुक्तिर्न शास्त्रपठनादपि ।

ज्ञानादेव हि मुक्तिः स्यान्नान्यथा वीरवन्दिते ॥ १०५ ॥

Liberation only through Real Knowledge

Liberation is not to be obtained either by chanting of the Vedas or study of the Śāstras. O Viravandite ' Jñāna or Real knowledge alone can give Liberation, nothing else.

नाश्रमाः कारणं मुक्तेर्दर्शनानि न कारणम् ।

तथैव सर्वशास्त्राणि ज्ञानमेव हि कारणम् ॥ १०६ ॥

मुक्तिदा गुरुवागेका विद्या सर्वा विद्वम्बका ।

काष्ठभारभ्रमादस्मादेकं सजीवनं परम् ॥ १०७ ॥

Guru's Instruction alone gives Liberation

Neither Āśramas (four stages of life) nor philosophies or Sciences can provide the means for liberation, only the Jñāna of all the Śāstras can give it. And thus Jñāna can be received through the words of a Guru. All other ways are deceptive, oppressive, the knowledge of Truth alone is life-giving.

अद्वैतन्तु शिवेनोक्तं क्रियायासविवर्जितम् ।

गुरुवक्त्रेण लभ्येत नान्यध्यागमकोटिभिः ॥ १०८ ॥

The Supreme knowledge of the One declared by Lord Śiva, free from ritual and austerity is to be received from the mouth of the Guru.

आगमोत्थ विवेकोत्थ द्विधा ज्ञान प्रचक्षते

शब्दब्रह्ममममय पर ब्रह्म विवेकजम् ।। १०६ ।

Two kinds of knowledge Scriptural and Mental Reasoning

Knowledge is of two kinds one derived from the Scriptures and the other born out of Mental Reasoning Knowledge derived from Scriptures is in the form of Śabda Brahma, and that born out of Mental Reasoning is in the form of Para Brahma

अद्वैत केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।

मम तत्त्व न जानन्ति द्वैतद्वैतविवर्जितम् ।। ११० ।

Some prefer Non-dualism, and some others dualism, but neither of them know My Truth, which is above both dualism and non-dualism

द्वे पदे बन्धनोक्षाय ममेति निर्ममेति च ।

ममेति बाध्यते जन्तुर्न ममेति विमुच्यते । १११ ।।

'Mine' and not mine convey bondage and release. 'Mine' is the term that acts for bondage, and 'not mine' spells Release

तत् कर्म यन्न बन्धाय विद्या सा या विमुक्तये ।

आयासायापर कर्म विद्यान्या शिल्पनैपुणम् ।। ११२ ।

True action is that which binds not, True knowledge is that gives Release Other actions are causes of pain, other knowledge makes only for artistry.

यावत् कामादि दीप्येत् यावत् ससारवासना

यावदिन्द्रियचापल्य तावत्तत्त्वकथा कुतः । ११३ ।

No Spiritual knowledge without control of Senses and kindness of Guru

As long as there is sensual desire, as long as there is attachment to worldliness and as long as there is activity of the senses, so long how can there be a talk of Higher Purpose ?

यावत् प्रयत्नवेगोऽस्ति यावत् सङ्कल्पकल्पना

यावन्न मनसः स्थैर्य तावत्तत्त्वकथा कुतः । ११४ ।

So long as there is agitation of exertion, so long as there is activity of thought, so long as there is no steadiness of mind how can there be a talk of Higher Purpose ?

यावद्देहाभिमानश्च समता यावदस्ति हि,

यावन्न गुरुकारुण्य तावत्तत्त्वकथा कुतः ।। ११५ ।

As long as there is identification with body as long as there is ego-identification and as long as there is no Grace of the Guru, so long how can there be a talk of Higher Purpose ?

तावत्तपो व्रत तीर्थ जपहोमार्च्यनादिकम् ।

वेदशास्त्रागमकथा यावत्तत्त्व न विन्दते ॥ ११६ ॥

Austerities, observances, pilgrimages, Japa Homa, Worship Vedas, Agamas and Śāstras all these are resorted to only so long as the Supreme Truth is not attained.

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।

तत्त्वनिष्ठो भवेद्देवि यदीच्छेन्मोक्षमात्मनः ॥ ११७ ॥

Therefore, O Devi ' If one desires his Liberation, he should be mindful of the Truth Divine, always, with all his efforts and in all conditions

धर्मज्ञानसुपुष्पस्य स्वर्गलोक फलस्य च ।

ताम्रत्रयार्तिसन्तप्तशृङ्गाय मोक्षतरौ श्रयेत् ॥ ११८ ॥

Afflicted as one is with threefold distress, he should take to the shade of the Tree of Liberation on whose branches flower Dharma and Jnana and whose fruit is the World of Bliss

बहुनात्र किमुक्तेन रहस्यं शृणु पार्वति ।

कुलधर्ममृते मुक्तर्नास्ति सत्यं न शयः ॥ ११९ ॥

Why to talk much ' In a word O Parvati ' Listen to the secret. Indeed and without doubt it is the Kula-dharma that Liberates

तस्माद्वदामि तत्त्वन्ते विज्ञाय श्रीगुरोर्मुखात् ।

सुखेन मुच्यते देवि घोरससारबन्धनात् ॥ १२० ॥

Thus, O Devi ' I have told you the Truth which after knowing from the mouth of Guru men effortlessly free themselves from the bondage of the world.

इति ते कथियता काचिज्जीवजाति स्थितिः प्रिये ।

समासेन कुलशानि किं भूयः श्रोतुमिच्छसि । १२१ ॥

O My Beloved I have thus declared to you in brief the conditions of the Jivas. Now O Kuleś'var ' what else you want to hear ?

इति श्रीकुलार्णवे महारहस्ये सर्वगमोक्तमात्मने

सपादलक्षणे पञ्चमखण्डे ऊर्ध्वभाग्यतमे

जीवस्थितिकथन नाम

प्रथम उल्लासः ॥ ११ ॥



द्वितीय उल्लासः

श्रीदेव्युवाच

कुलेश भोतुमिच्छामि सर्वजीवदयानिधे ।

कुलधर्मस्त्वया देव सुधितो न प्रकाशितः ॥ १ ॥

Śrī Devī said

Merciful to all the Jivas O Kulesa ' you mentioned Kuladharmas but did not throw light upon it O Deva I want to hear about it

तस्य धर्मस्य माहात्म्यं सर्वधर्मोत्तमस्य च

ऊर्ध्वान्नायस्य माहात्म्यं तन्मतं यद मे प्रभो ।

यद मे परमेशान यदि तेऽस्ति कृपा मयि ॥ २ ॥

If you have some kindness for me kindly tell me O Lord Parmesana ' about the Glory of that best of the Dharmas and also about the principles of Urdhvanaya

श्रीईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्व परिपृच्छसि ।

तस्य श्रवणमात्रेण योगिनीनां प्रियो भवेत् ॥ ३ ॥

Listen O Devi ' I am telling you what you have asked merely hearing which one becomes beloved of the Yoginīs

ब्रह्मविष्णुगुहादीनां न मया कथितं पुरा

कथयामि तव स्नेहात् शृणुष्वैकाग्रमानसा ॥ ४ ॥

In the days of yore I did not tell about it even to Brahma Viṣṇu and Guha (Kārtikeya) But due to love for you I am telling it, please listen to it with concentrated mind

पारम्पर्यक्रमायात पञ्चवक्त्रेषु सस्थितम्

अकथ्य परमार्थेन तथापि कथयामि ते ॥ ५ ॥

Contained in my five mouths and handed down by tradition this doctrine is not to be told but I am telling it to you for the benefit of others

त्वयापि गोपितव्यं हि न देयं यस्य कस्यचित् ।

देयं भक्ताय शिष्याय अन्यथा पतनं भवेत् । ६ ।

Superiority of Kula-dharma

You will have to keep it a secret and not communicate to anyone else except a devotee and a disciple. If given to anyone else it will bring his disaster.

सर्वेभ्यश्चोत्तमा वेदा वेदेभ्यो वैष्णव परम्

वैष्णवादुत्तमं शैव शैवादक्षिणमुत्तमम् । ७ ।

दक्षिणादुत्तमं वामं वामात् सिद्धान्तमुत्तमम् ।

सिद्धान्तादुत्तमं कौलं कौलात् परतरं न हि । ८ ।

Order of superiority .

Veda is superior to all, Vaisnava is superior to Veda, Śaiva is superior to Vaisnava, Dakṣiṇa is superior to Śaiva, Vama is superior to Dakṣiṇa, Siddhanta is superior to Vāma, Kaula is superior to Siddhānta, and there is nothing superior to Kaula.

गुह्याद् गुह्यतरं देवि सारात् सारं परात् परम् ।

साक्षात् शिवप्रदं देवि कर्णाकर्णिगतं कुलम् । ९ ।

O Devī ! The Kula (or Kulacara) is the most secret of all the secrets, the essence of all essences, best amongst the best, handed down from ear to ear (i.e. from verbal tradition of Guru Śiṣya) and is the veritable revealer of Śiva.

मथित्वा ज्ञानदण्डेन वेदागममहार्णवम् ।

सारज्ञेन मया देवि कुलधर्मः समुद्धृतः । १० ।

From the ocean of Vedas and Agamas, with the churning rod of Jñāna (knowledge), I have extracted this essence of Kula-dharma.

एकतः सकला धर्मा यज्ञतीर्थव्रतादयः ।

एकतः कुलधर्मश्च तत्र कौलोऽधिकं प्रिये । ११ ।

My Beloved ! If on one side of a balance are kept all the religions, sacred places and practices, and on the other is placed the Kula-dharma this latter would prove heavier than all.

प्रविशन्ति यथा नद्यः समुद्रम् ऋजुवक्रगाः ।

तथैव विविधा धर्माः प्रविष्टाः कुलमेव हि । १२ ।

As the rivers flowing a long distance in a zig zag course ultimately enter into the sea, so the various Dharmas enter into the Kula-dharma.

यथा हस्तिपदे लीन सर्वप्राणीपद भवेत् ।

दर्शनानि च सर्वप्राणि कुल एव तथा प्रिये ॥ १३ ॥

Just as the footprints of all the animals are lost within the footprint of an elephant so My Beloved ! all the philosophies get absorbed into the doctrine of Kula

यदा जाम्बुनदानाञ्च सदृश लौहमस्ति चेत्

तदा च कुलधर्मेण समयोऽन्य समो भवेत् ॥ १४ ॥

Just as iron can never compare with gold, so no other doctrine can ever compare with Kula dharma

यथामरतरङ्गिण्या न समा सकलापगा ।

तथैव समया सर्वे कुलधर्मेण नो समा ॥ १५ ॥

Just as other rivers can never become like the Ganges so other doctrines can never become like Kula dharma

मेरुसर्षपयोर्यद्वत् सूर्यखद्यातयायथा ।

तथान्यसमयस्यापि कुलस्य महदन्तरम् ॥ १६ ॥

Just as there is difference between Mt. Sumeru and a mustard seed or between Sun and a firefly so is there a great difference between the Kula and other doctrines

अस्ति चेत्त्वत्तसमा नारी भूत्सम पुरुषोऽस्ति चेत् ।

कुलेन समधर्मस्तु तथापि न कदाचन ॥ १७ ॥

Even though there is a woman like you and a man like Me, yet there can never be a Dharma like Kula dharma

कुलधर्म हि मोहेन योऽन्यधर्मेण दुर्मतिः ।

बद्ध ससारपाशेन सोऽन्यजाना प्रियो भवेत् ॥ १८ ॥

If a malicious person out of ignorance considers other Dharmas at par with Kuladharmas, he remains tied with the worldly bondage and is loved only by the Untouchables

यो वा कुलाधिकं धर्ममज्ञानाद्वदति प्रिये ।

ब्रह्महत्याधिक पाप स प्राप्नोति न शशयः ॥ १९ ॥

My Beloved ! Out of ignorance one who talks of other Dharmas as superior to Kuladharmas, undoubtedly commits a sin greater than Brahmanicide

कुलधर्मप्रवहण समारुह्य नरोत्तमः ।

स्वर्गादि द्वीपान्तर गत्वा मोक्षरत्न समश्नुते ॥ २० ॥

Riding on the chariot of Kula dharma, the best of men, crossing this world go to heaven and obtain the Jewel of Liberation

दर्शनेषु च सर्वेषु चिराभ्यासेन मानवाः।

मोक्ष लभन्ते कौले तु सद्य एव न सशय । २१॥

Only through a long practice of other philosophies can men get Liberation, but through the practice of Kula they are immediately Liberated- there is no doubt about it

बहुनात्र किमुक्तेन शृणु मत्प्राणवत्त्वमे।

न कौलसमघर्मोऽस्ति त्वा शपे कुलनायिके ॥ २२॥

Listen, My Beloved of Life, O Kulānāyike ' Why to talk much, I swear by you that there is nothing like Kuladharmā.

योगी चेन्नैव भोगी स्थान्नोगी चेन्नैव योगवित्।

भोगयोगात्मक कौल तस्मात् सर्वाधिक प्रिये ॥ २३॥

Kaula enjoys both Bhoga and Yoga

My Beloved ' In other systems neither a Yogī can take to the enjoyments of the world (i.e. he cannot be a Bhogi), nor a Bhogi who is in the midst of worldly enjoyments can be a Yogī (or an active aspirant for the Divine) But in the path of Kaul, both Yoga and Bhoga union with the Divine and participation in His manifestation--have a happy union

भोगो योगायते साक्षात् पातक सुकृतायते।

मोक्षायते च ससार कुलधर्मे कुलेश्वरि ॥ २४॥

O Kuleśvarī ' Kuladharmā is Bhoga and also Yoga, what apparently is a sin here is turned into a force for God, and the Samsāra becomes a means for Release

ब्रह्मेन्द्राध्युतरुदादिदेवतामुनिपुरुषा ।

कुलधर्मपरा देवि मानुषेषु च का कथा ॥ २५॥

Gods also adhere to Kuladharmā

Even Gods like Brahmā, Indra, Viṣṇu and Rudra and the venerable Munis follow the path of Kuladharmā. O Devi ' then what to say of men.

विहाय सर्वधर्मांश्च नानागुरुमतानि च।

कुलमेव विजानीयाद्यदीच्छेत् सिद्धिमात्मनः ॥ २६॥

So, should one aspire for Fulfilment, he should give up all other Dharmas, creeds of all other Teachers, and know only the Kula-dharma

पूर्वजन्मकृताभ्यासात् कुलज्ञान प्रकाशते।

स्वप्नोत्थित प्रत्ययबहुपदेशादिक विना ॥ २७॥

Discipline undergone in the previous lives provides the Knowledge of Kuladharmā

Just as from the experiences of a dream arises knowledge without instructions, so out of the studies and disciplines of Sādhana of previous lives dawns the Knowledge of Kuladharmā

जन्मान्तरसहस्रेषु या बुद्धिविहिता नृणाम् ।

तामेव लभते जन्तुरुपदेशो निरर्थकः । २८ ।

Maturation and development of mind which takes place during a thousand previous lives that alone yields the knowledge even without instructions

शैवैष्णवदोगोंकगणपत्येन्दु सम्भवै ।

नन्त्रैर्वैशुद्धचित्तस्य कुलज्ञान प्रकाशते ।। २९ ।।

Knowledge of Kuladharmā dawns upon a mind purified by Mantra and Japa

Knowledge of Kula-dharmā dawns upon a mind purified by Mantras and Japa of any origin be it Śaiva, Vaiṣṇava, Śākta, Gāṇapatya or Saura.

सर्वधर्माश्च देवेशि पुनरावर्तका स्मृता ।

कुलधर्मास्थिता ये य ते सर्वेऽप्यनिवर्तका । ३० ।

O Devi ! followers of other Dharmas return to the world again but an adherent of Kula dharmā becomes free from all this

पुरस्कृततपोदानयज्ञतीर्थजपव्रतै ।

क्षीणाहसा नृणा देवि कुलज्ञान प्रकाशते ।। ३१ ।।

Eligibility for Knowledge :

Kula-jñāna dawns upon a person whose body and mind is freed fr in the defiling elements of ignorance and ego as a result of austerity, charity, sacrifices, pilgrimages, Japa and sacred observances undergone in the past

त्वमह देवि कल्याणि यस्य तुष्टावुभादपि ।

देवतागुरुभक्त्या च कुलज्ञान प्रकाशते । ३२ ।

O Devi, Benefactress of all ! The Kula-jñāna dawns upon a person with whom both you and I are satisfied and who has faith in the Devatā and Guru.

शुद्धचित्तस्य शान्तस्य कर्मिणो गुरुसेविनः ।

अतिमक्तस्य गुह्यस्य कुलज्ञान प्रकाशते ।। ३३ ।।

Kula-jñāna dawns on a person who is pure in mind, calm, diligent server of his Guru, intensely devoted to the Lord and a secret Sādhaka.

श्रीगुरौ कुलशास्त्रेषु कौलिकेषु कुलाश्रये ।

यस्य भक्तिर्दृढा तस्य कुलज्ञान प्रकाशते ॥ ३४ ॥

O Kulāśraye ' Kulajñāna dawns upon a person who is firmly devoted to Guru, Kulāśāstra and the Kaulika.

श्रद्धा विनयहर्षाद्यैः सदाचारदृढवतैः ।

गुर्वाज्ञापालकैर्धर्मैः कुलज्ञानमवाप्यते ॥ ३५ ॥

Kula-jñāna is obtained by a person who is faithful, submissive, cheerful, dedicated to a life of severe observances and good conduct and obedient to the commands of Guru.

अनर्हं कुलविज्ञानं न तिष्ठति कदाधनम् ।

तस्मात् परीक्ष्य वक्तव्यं कुलज्ञानं मयोदितम् ॥ ३६ ॥

Sins of communicating Kuladharmā to the undeserving

The Kulajñāna is not obtained by the undeserving nor does it stay with them. Therefore Kulajñāna should be communicated only after a thorough test of the capability of the person.

न ब्रूयात् कुलधर्मं तमयोग्ये कुलशासनम् ।

आज्ञाभङ्गश्च यः कुर्यादेवताशापमाप्नुयात् ॥ ३७ ॥

The Kuladharmā and Kulāśāstra should not be given to an undeserving person. One who defies this order would receive the curse of the God.

आराध्य समयाचारं कुलज्ञानं वदेद्यदि ।

स गुरुभ्यापि शिष्यश्च योगिनीनां भवेत् पशुः ॥ ३८ ॥

If a worshipper of Samayācāra communicates the Kula-jñāna to someone then that Guru (Communicator) and that Śiṣya (recipient) both are destroyed by the Yoginis.

बोधयित्वा गुरुः शिष्यं कुलज्ञानं प्रकाशयेत् ।

समेते तावुभौ साक्षाद्योगिनीवीरभेलनम् ॥ ३९ ॥

अनायासेन ससारसागरं यन्नितीर्यति

कुलधर्मनिम्नं ज्ञात्वा मुच्यते नञ्च सशयः ॥ ४० ॥

Glory of Kula-dharma .

If the Guru first mentally awakens the Śiṣya and then reveals to him this high knowledge of Kula, then both (the Guru and the Śiṣya) of them enjoy direct companionship of Yoginī and Vira (i. e. Śakti and

1 Bhāskararāya in his Saubhagvabhāskara speaks of three sects of worshippers of Śrīvidyā, i. e. Samayamata, Kaulamata, and Miśramata. The Acāra followed by the adherents of the Samaya-mata is Samayācāra. See also Lakṣmidhara's commentary on Śloka ३१ of Saundarya-Laharī for another explanation of Samayacāra.

Śiva and even cross this worldly ocean effortlessly. Those who know the Kuladharmā thus are undoubtedly emancipated.

कुलधर्ममहामार्गगन्ता मुक्तिपुरी व्रजेत्

अचिरात्त्रात्र सन्दहस्तस्मात् कौल समाश्रयेत् । ४१ ।

Reading on the highway of Kuladharmā they proceed to the abode of Emancipation which is undoubtedly eternal. Therefore take shelter of the Kuladharmā.

कुलशस्त्रमनादृत्य पशुशास्त्राणि योऽभ्यसेत् ।

स्वगृहे पायसं त्यक्त्वा भिक्षामटति पार्वति । ४२ ।

O Parvatī ! Neglecting the Kulāśāstra who practices the Paśuśāstra, is like the one who leaving the rice and milk of his own house begs for alms elsewhere.

विहाय कुलधर्मं यः परधर्मपरो भवेत् ।

करस्थं रत्नमुत्सृज्य दूरस्थं काचमीहते ।। ४३ ।।

Leaving the Kuladharmā who becomes an adherent of another Dharmā is like a person who leaving the jewel of his hand seeks for a distant piece of glass.

सत्यं च कुलमन्त्राणि पशुमन्त्राणि यो जपेत् ।

स धान्यराशिमुत्सृज्य पासुराशिं जिघृक्षति ।। ४४ ।।

Leaving the Kula-mantra who repeats (performs Japa) of a Paśu-mantra is like a person who leaving the heap of grain desires for the heap of husk.

कुलान्वये समुत्सृज्य योऽन्यमन्वयमीक्षते ।

तडागादिव तृणार्तो मृगतृणा प्रधावति ।। ४५ ।।

Leaving the family of Kula who desires for another family, is like a person who though thirsty leaving the tank of clean water runs after the illusion of water in a desert.

यथेन्द्रजालजा माया क्षणमेव सुखावहा ।

श्रीकौलादन्यसमयास्तादृशा कुलनायिके ।। ४६ ।।

Just as the illusion created by magic provides only a momentary pleasure so O Kulānāyike all the Dharmas other than the Kula provide only a momentary solace.

कुलधर्ममजानन् यः ससारान्मोक्षमिच्छति ।

पारावारमपारं स पाणिभ्या तर्तुमिच्छति । ४७ ।।

Worship of Kula (Śaktidevi) provides the Blissful State

One who desires to cross the ocean of the world without a knowledge of Kula dharma is like a person who tries to cross the fathomless ocean by swimming with his hands

यो वान्यदर्शनेभ्यश्च भुक्ति मुक्तिश्च काङ्क्षति ।

स्वप्नलब्धधनेनैव धनावन् स भवेत्तदा । ४८ ।

Who seeks emancipation through other philosophies is like the one who wants to become rich from the wealth received in a dream.

शुक्तौ रजतविभ्रान्तिर्यथा जायेत पार्वति ।

तथान्यसमयेभ्यश्च भुक्तिर्मुक्तिः प्रकाशते ।। ४९ ।।

Just as there is an illusion of silver in the shine of a shell, so, O Pārvatī ! fruition and emancipation shine forth in other orders (Dharmas).

सर्वकर्म विहीनोऽपि वर्णाश्रमविवर्जितः ।

कुलनिष्ठः कुलेशानि भुक्तिमुक्तयोः स भाजनम् ।। ५० ।।

O Kuleśāni ! alone by itself, unaccompanied by rituals and observances of Āśramas (States of Life) the Kuladharmā is capable of leading to the final Release.

कुलज्ञानविहीनोऽपि कुलभक्त्याश्रयो भवेत् ।

सोऽपि सद्गतिमाप्नोति किमुतास्य परायणः ।। ५१ ।।

Even if one lacks full knowledge of this doctrine of Kula, his mere faith and dedication to it are enough to deliver him, then what to speak of its adherents ?

कुलधर्मो हतो हन्ति रक्षितो रक्षति प्रिये ।

पूजितः पूजयत्याशु तस्मात् न परित्यजेत् ।। ५२ ।।

O My Beloved ! Break the Kuladharmā and it will break you, guard it and it will guard you, adore it, revere it and it will immediately show you the same consideration.

निन्दन्तु बान्धवा सर्वे त्यजन्तु स्त्रीसुतादयः ।

जना हसन्तु मा दृष्ट्वा राजानो दण्डयन्तु वा ।। ५३ ।।

सेवे सेवे पुनः सेवे त्वामेव परदेवते ।

त्वद्धर्मं नैव मुञ्चामि मनोवाक्कायकर्मभिः ।। ५४ ।।

एवमापहतस्यापि यस्य भक्तिः सुनिश्चला ।

स तु सम्पूज्यते देवैरमुत्र स शिवो भवेत् ।। ५५ ।।

The right attitude for the seeker of Truth of this lofty faith is "Let my people look askance, let my wife and children forsake me, let

men decide let the King perish, but I shall be steadfast. O Supreme Deity I shall serve and ever serve Thee. With mind, speech, body and actions I shall not leave Thy law. Such a man whose faith and devotion are unshakeable even in the midst of all adversity, is verily adored by the Gods and over there he shall become Śiva.

रोगदारिद्र्यदुःखाद्यैः पीडितोऽप्यनिश शिवे।

यस्त्वामुपास्ते भक्त्या स नरः सद्गतिमाप्नुयात् ॥ ५६ ॥

(5) 'Sive' Though constantly afflicted by disease, poverty and misery, the man who waits yet upon you, the Divine Mother, with ardour, attains the highest State.

जनास्तु वन्तु निन्दन्तु लक्ष्मीर्गच्छन्तु तिष्ठन्तु।

मृतिरथ युगान्ते वा कुलं नैव परित्यजेत् ॥ ५७ ॥

Whether one receives praise or blame, whether wealth stays with him or leaves, whether death comes today or at the end of the Era (Yuga), he should never leave the Kula.

नापि लोभाच्च वा क्रोधान्न द्वेषान्न च मत्सरात्।

न कामाच्च भयाद्वापि कुलधर्मं परित्यजेत् ॥ ५८ ॥

One should never leave the Kula under any circumstance either due to greed, anger, enmity, maliciousness, sensuousness or fear.

यो जन्तुर्नार्चयेत्त्वान्तु कुलधर्मसमाश्रितः।

क्लिश्यते ज्ञतमात्रेण भूतारिणात्मशत्रुणा ॥ ५९ ॥

Taking shelter of Kula-dharma, one who does not worship you, the Divine Mother, is tortured as soon as born by the enemies of the Self in the form of elemental beings.

पुलाका इव धान्येषु पतङ्गा इव जन्तुषु।

बुद्बुदा इव लोयेषु ये कौलविमुखा हि ते ॥ ६० ॥

Those who are averse to Kaula are like an empty grain among grains, a moth among Jivas, or a bubble in water.

तरवोऽपि हि जीवन्ति जीवन्ति भृगपक्षिणः।

स जीवति मनो यस्य कुलधर्मे व्यवस्थितम् ॥ ६१ ॥

The trees live, birds and animals also live, but only he lives meaningfully whose mind is settled in the laws of Kula.

कुलधर्मं विहीनस्य दिनान्यायान्ति यान्ति च।

स लोहकारभस्मेव श्वसन्नपि न जीवति ॥ ६२ ॥

For him who is away from the Kula-dharma, days come and pass, like the bellows of a blacksmith he heaves but does not live.

गच्छतस्तिष्ठतो वापि जाग्रत स्वतोऽपि वा ।

कुलेश्वरि कुलाङ्गस्य तत् पशोरिव जीवितम् ॥ ६३ ॥

Ignorant of Kula dharma lives like animals

O Kulesvari ' a man who does not know the Kula, he, though moving, sitting waking or sleeping, spends his life like an animal.

विद्वानपि च भूर्खोऽसौ धार्मिको वाप्यधार्मिक ।

व्रतस्थोऽप्यव्रतस्थो वा यः कौलविमुखो जनः ॥ ६४ ॥

जातास्त एव जगति जन्तवः साधु जीविनः ।

कुलधर्मपरा देवि रोषाह्न द्वाग्दम्भा ॥ ६५ ॥

Whether he is an erudite scholar or a fool, whether religious or unreligious whether an adherent to Observances or not, if he is averse to Kula, he just takes birth in the world but has no moorings. His existence is just like that of an ass tied at the door. Only such persons, who follow kula-dharma, live a pious life.

स पुमानुध्यते सद्भिः कुलधर्मपरायणः ।

अपरस्तु परः सत्यमस्थिकूटत्वचावृतः ॥ ६६ ॥

Only he is a man who follows Kula dharma

Only that pious person deserves to be called a man who follows Kula-dharma. Others are mere skeletons covered with skin.

यत्तुर्वेदी कुलाङ्गानी श्रपसादधमः प्रिये ।

श्रपयोऽपि कुलङ्गानी ब्राह्मणादतिरिच्यते ॥ ६७ ॥

Scholars of Veda but ignorant of Kula are inferior even to Candalas

Even the scholars of all the four Vedas but ignorant of Kula are inferior to a cāṇḍāla. On the other hand, if a Cāṇḍāla knows the Kula he is superior to a Brahmin.

गुरुकारुण्ययुक्तः स्तु दीक्षानिर्धूतपातकः ।

कुलपूजारतो देवि सोऽयं कौलो न चेतरः ॥ ६८ ॥

Worshipper of Śakti alone is a True Kula

Bestowed with the Grace of the Guru, shorn of his evil legacy by means of the initiation, delighting in the worship of Śakti, he is the true Kula, none else can be.

यः कौलिकः कुलज्ञानं न पश्यति न विन्दति ।

न पूजयति विक्रमस्य तत् काकस्येव जीवितम् ॥ ६९ ॥

The Kauṭika who does not see the Kulaśakti does not recognise the Kula Śakti, does not worship the Śakti, it to be condemned. His life is like that of a crow.

ते धन्याः पुण्यकर्माणस्ते सन्तस्ते च योगिनः ।

येषां भाग्यवशादेवि कुलज्ञानं प्रकाशते ॥ ७० ॥

O Devî ! In whose mind and luckily the knowledge of Kula shines are praiseworthy they are pious they are saints and they are Yogis

ते वन्द्यास्ते महात्मानः कृतार्थास्ते नरोत्तमाः ।

येषामुत्पद्यते चित्ते कुलज्ञानं मयोदितम् ॥ ७१ ॥

In whose mind the knowledge of Kula, as enunciated by Me, shines forth that venerable great soul best of men, achieves his fruition

सर्वप्रकाशगमनं सर्वतीर्थाविगाहनम् ।

यत् सर्वयज्ञावरणं कुलधर्मप्रवेशनम् ॥ ७२ ॥

Darśana of all the Deities, pilgrimages and performance of all the various sacrifices, merge into the Kula-dharma.

प्रविशन्ति कुलधर्मं ये वै सुकृतिनो नराः ।

ते पुनर्जननीगर्भं न विशन्ति कदाधनः ॥ ७३ ॥

Men of pious actions who enter into the portals of the Kuladharmā, do not enter into the mother's womb for another birth.

प्रसङ्गेनापि यः कश्चित् कुलकुलमितीरयेत् ।

कुलं तत् पापं देवि भवति त्वदनुग्रहात् ।

कुलज्ञानस्य कुलेशानि नान्यधर्मं प्रयोजनम् ॥ ७४ ॥

O Devî ! One who keeps on repeating 'Kula-Kula' even incidentally, he by this repeated pronouncements of Kula, becomes purified by Your Grace O Kuleśāni ! There is no need of another religion for the one who knows the Kuladharmā.

कुलेशि कुलनिष्ठानां कौलिकानां महात्मनाम् ।

ददामि परमं ज्ञानं चान्तकाले न संशयः ॥ ७५ ॥

O Kuleś ! At the end of the life of that great soul, a Kaulika, who is dedicated to Kula, I personally impart the Supreme knowledge, there is no doubt about it.

शिरायासात्पल्लवः काङ्क्षते समयजनाः ।

सुखेन सदफलदं कुलं कोऽपि त्यजत्यहो ॥ ७६ ॥

People happen to like such creeds which provide little fruit after long efforts. But who would leave the Kuladharmā which easily provides all the fruits.

कुलज्ञो हि च सर्वज्ञो वेदशास्त्रोज्झितोऽपि वा ।

वेदशास्त्रगमज्ञोऽपि कुलाज्ञस्त्वज्ञ एव हि । ७७ ।

Even without a knowledge of Vedas and the Śāstras, a Kulajña (one who knows the Kula), is all knower while a scholar of Vedas Śāstras and the Agamas but ignorant of Kula, knows nothing

जानन्ति कुल माहात्म्यं त्वन्नक्ता एव नापरे

चकोरा एव जानन्ति नान्ये चन्द्रगता रुचिम् ।। ७८ ।।

O Devi Only Your devotees know the glory of the Kula, not others just as only the Cakora (a bird said to feed on moon beams) knows the taste of the moon-beams not others

कुलज्ञ एव तुष्यन्ति श्रुत्या कुलकथा प्रिये ।

स्वल्पा नद्यो विवर्द्धन्ते ज्योत्स्नया किं समुद्रवत् । ७९ ।

Only a Kulajña derives happiness from hearing the story of the Kula just as only the sea and not the small rivers develop high tides in the moonlight

नान्यधममवेक्षन्ते कौलिका सारवेदिन ।

भृङ्गा पुष्पान्तरं लुब्धा मन्दारामोदसेविन ।। ८० ।।

The Kaulikas who know the essence, do not pay any heed to other religions, just as the large black bee is attracted more to the blossoms of the coral tree than other flowers

मानयन्ते हि सारज्ञा कुलधर्मं न घेतरे

शिवः शिरसि धत्तेऽब्जं संहिकेया गिलत्यहो ।। ८१ ।।

The moon is held high on His forehead by Śiva, but the same moon is devoured by Rahu (a demon) Similarly, Knowers of the Essence alone cherish the Kula-dharma, not others

अभिज्ञा एव जानन्ति नाभिज्ञा कुलदर्शनम् ।

जलभिश्चपयःपानं वक्रः किं वेत्ति हंसवत् ।। ८२ ।।

Only such who are Jñāms (men of Knowledge) know and understand the philosophy of Kula, not the ignorants, just as only the swan knows the technique of sipping milk out of milk mixed in water, not the crane.

शिवशक्तिमयो लोको लोके कौलं प्रतिष्ठितम् ।

तस्मात् सर्वाधिकं कौलं सर्वसाधारणं कथम् ।। ८३ ।।

This world is constituted of both Śiva and Śakti, and established in this world is the Kuladharmā Hence this Kuladharmā is the highest of all

षडदर्शनानि षडङ्गानि पादौ कुक्षिं करो शिर ।

तेषु भदन्तु यः कुर्यान्ममाङ्गं चोदयेत्तु स ॥ ८४ ॥

Six systems of philosophies are Six as Limbs and the Veda sastras are full of Kuladharmas .

The six Darśanas (philosophies) are My six limbs- My two hands, two feet, stomach and head. Therefore, whoever differentiates among them cuts across My body.

एतान्येव कुलस्यापि षडङ्गानि भवन्ति हि ।

तस्माद्देहात्मकं शास्त्रं विद्धि कौलात्मकं प्रिये ॥ ८५ ॥

Summary () My Beloved ' these six Darśanas (deriving from the Veda) constitute the six limbs of the Kula. Therefore, know the Śāstras of Kula as none other than the Śāstras of the Veda

दर्शनेष्वखिलेष्वेव फलदं चैकदैवतम् ।

भुक्तिमुक्तिप्रदं नृणां कुलेऽस्मिन् दैवतं प्रिये ॥ ८६ ॥

One is the Divine which yields fruit in the diverse philosophies and it is the same Divine that gives happiness and release in the Kula as well

लोकधर्मविरुद्धञ्च (ह्येवंपि) सिद्धयोगीश्वरि प्रिये ।

कुलं प्रमाणतां याति प्रत्यक्षफलदं यत् ॥ ८७ ॥

Authenticity of Kula sastra inherent in its providing immediate fruit .

Siddha Yogis are loved by the Īśvara. Even being contrary to the popular Dharma, the authenticity of Kula is inherent in the immediate fruit that it yields.

प्रत्यक्षञ्च प्रमाणाय सर्वेषां प्राणिनां प्रिये ।

उपलब्धिवलात्तस्य हता सर्वे कुतार्किकाः ॥ ८८ ॥

Direct proof is loved by all the Jivas. False reasoners have, therefore, met their doom because of the immediate fruits the Kula yields

परोक्षं को नु जानीते कस्य किं वा भविष्यति ।

यद्वा प्रत्यक्षफलदं तदेवोत्तमं दर्शनम् ॥ ८९ ॥

Who knows of what is beyond or what will happen to whom ? Therefore, that which gives immediate fruit is the highest philosophy

कुलधर्ममिमं ज्ञात्वा मुच्यन्ते सर्वमानवाः ।

इति मत्वा महेशानि मया कौलं विगर्हितम् ॥ ९० ॥

Knowing the Kula thus all men would be emancipated. Hence keeping this in mind I condemn the Kula

त्वत्कारुण्यविहीनानां कुलज्ञानविरोधिनाम् ।
 पशूनामनभिज्ञानां कुलधर्मो विगर्हितः ॥ ६१ ॥
 यस्य जन्मान्तरे पापकर्मबन्धोऽधिको भवेत् ।
 न तस्य गुरुकारुण्यं कुलज्ञानं जायते ॥ ६२ ॥

Knowledge of Kula is not for Sinners

The knowledge of Kuladharmā is condemned for those who are deprived of Your Kindness, or who are opponents of Kula. The knowledge of Kula is outside the pale of men the pasus in the ordinary run. Neither it is for those whose actions in the past births have forged strong bonds of sin. For such there is no Grace of the Guru or the Knowledge of Kula.

यथान्धा येन पश्यन्ति सूर्यं सर्वप्रकाशकम्
 तथा कुलं न जानन्ति तव मयाविमोहिता ॥ ६३ ॥

Just as a blind does not perceive the all illuminating Sun, so men deluded by Your Maya do not see the Kula.

शैववैष्णवसौरादि दर्शानामपि भक्तिः ।
 भजन्ते मानवा नित्यं वृथायास्तफलानि च ॥ ६४ ॥

Though people always worship the philosophies like Śaiva, Vaiṣṇava, Saura etc. yet their efforts go useless and they do not get the desired fruit out of them.

वेदशास्त्रागमैः प्रोक्तं भोगमोक्षैकसाधनम् ।
 मूढा निन्दन्ति हा हन्ते मत्प्रियं तव दर्शनम् ॥ ६५ ॥

Veda, Śāstra and Agama speak the same means of Bhoga (enjoyment) and Mokṣa (Emanicipation), but alas ! the fools condemn, My Beloved your Philosophy.

ब्रामिणा हि मया देवि पश्यन् नास्वकोटिभुः ।
 कुलधर्मं न जानन्ति वृथा ज्ञानाभिमानिनः ॥ ६६ ॥

Pasusastr is propagated to beguile the evil minded

O Devī ! I have roamed across all the million Śāstras of the Paśus, but they do not contain the Kuladharmā and are full of false pride of knowledge.

पशुशास्त्राणि सर्वाणि मयैव कथितानि हि
 मूर्त्यन्तरन्तु गत्वैव मोहनाय दुरात्मनाम् । ६७ ॥
 महापापवशान्गुणा तेषु वाञ्छभिजायते
 तेषाञ्च सदगतिर्नास्ति कल्पकोटिशतैरपि । ६८ ॥

In order to beguile these fools I Myself assuming another form, have enunciated all the Paśuśāstras to fulfil their desires. However, involved in great sins as they are men are unable to attain the state of the Good even in a thousand Kalpas.

प्रेर्यमाणोऽपि पापात्मा कुले नैव प्रवर्तते।

वार्यमाणोऽपि पुण्यात्मा कुलमेवाभिलम्बते ॥ ६६ ॥

In spite of persuasion the evil-minded do not take to the Kuladharmā, whereas despite dissuasion the pious minded do not forsake the Kuladharmā.

कुलधर्मेण देवस्य देवाः सम्प्रतिपेदिरे

मुनियोगीश्वराद्याश्च सुसिद्धिं परमां गताः ॥ १०० ॥

From Kuladharmā the Gods have obtained their Godhood and the Sages and the great Yogis have attained the Supreme State

पशुव्रतादिनिरताः सुलभा दाम्भिका भुवि।

ये कौलमेव सेवन्ते ते महान्तेऽस्ति दुर्लभाः ॥ १०१ ॥

The plight of Kuladharmā in the hands of people with false knowledge .

To the hypocrites, who remain involved in the observances of the Pāstis—men in the ordinary run—, only this world is accessible, whereas those who serve the Kuladharmā attain the greatness rarely accessible.

मानवा बहवः सन्ति मिथ्यातत्त्वार्थवेदिनः।

दुर्लभोऽयं महेशानि कुलतत्त्वविशारदः ॥ १०२ ॥

Men who know the false reality are many, but O Maheshānī ! Knowers of the Reality of Kuladharmā are rare

यथा रोगातुरा केचिन्मानवाः कुलनायिके।

दिव्यौषधं न सेवन्ते महाव्याधिविनाशनम् ॥ १०३ ॥

तद्व्याधिवर्द्धनापथ्यं कुर्वन्ति हि कुभेषजम्।

तथैव जन्ममरणकृतं सासारिकीं क्रियाम् ॥ १०४ ॥

समाचरन्ति सततं त्वत्कारुण्यविषर्जिताः

न भजन्ते कुलधर्मं भवबन्धविमोचनम् ॥ १०५ ॥

Kulanāyike ! Just as men suffering from diseases hardly take the Divine Medicine capable of destroying the greatest of diseases and desire food and false-medicines which only increase the disease, so men deprived of Your kindness, from birth to their death always pursue worldly actions and do not worship the Kuladharmā which gives Release from the bondage of the world.

यथा चारण्यजातास्तु मरीचादीन् वणिग्जनान्

मोहतो मानवाः प्रीत्या याचन्ते कुलनायिके ॥ १०६ ॥

अनर्घाणि च रत्नानि न याचन्ते हि केचन

तथैव पशुशास्त्राणि कर्मपाशफलानि च ॥ १०७ ॥

इति पृच्छन्ति मूर्खास्ते तव मायाविमोहिता
कुलधर्मं न पृच्छन्ति भुक्तिभुक्तिफलप्रदम् । १०८ ।

Just as deluded men benefit only by the grocer by desiring for the wild-grown black pepper and none asks for the valuable grains. O Kulanayika 'deluded by Your Maya, the fools desire for the Pasusistras which lead them only to the bondage in the fruits of actions and do not ask for the Kuladharmas which provides both fruition and Emancipation.

कस्तूरी कदमाधेया कपूर लवणच्छया
शकरं शकराभ्रान्त्या मोघे काचमनीषया । १०९ ।
यथादृष्टं न मन्यन्ते करस्थमपि पामराः
तथा कोलं न जानन्ति त्वत्प्रसादविवर्जिताः । ११० ।

Just as the weeds do not accept the fruits of things placed on their hand and so the Mūkhast are not attracted by the grains and gems as grass, similarly, deprived of Your Blessings they know not the Kuladharmas.

अहो मोहस्य माहोत्स्य त्वन्मायाजनितस्य च ।
किमज्ञानपि देवशि माहयदमरानपि । १११ ।

O, what is the glory of delusion borne out of Your Maya (O Devi) it deludes even the immortal (Gods) then what to say of the ignorant.

पेयं मद्यं पलं खाद्यं समालोक्य प्रियामुखम्
इत्येवाचरणं जाप्यं परिग्राह्यं परम्पदम् । ११२ ।
गुरुकारुण्यसलभ्यमीदृशं कुलदशनम् ।
त्वद्भक्ता एव जानन्ति नेतरे भुक्तिभुक्तिदम् । ११३ ।

Drink the wine, eat flesh and look at the face of the beloved, these behaviours are not conducive to the attainment of Supreme State. Except the kindness of the Guru, nothing leads to the attainment of the Kula. None other than Your devotees know that this Kula alone would provide both freedom and Liberation.

गुरुपदशरहिता महान्त इति केचन ।
मोहयन्ति जनान् सर्वान् स्वयं पूर्वापेमोहिताः । ११४ ।

Bereft of the instructions of the Guru and rather deluded in themselves, such persons delude others as well.

दुराचारपरा केचिद्वाचयन्ति च पामराः ।
कथं भूतो भवेत् स्वामी सेवका स्युस्तथाविधाः । ११५ ।

Involved in evil actions certain weeds take to preaching. How can such a teacher be blameless and how can his disciple be free from his evils.

बहव कौलिक धर्म मिथ्याज्ञानविडम्बका ।

स्वबुद्ध्या कल्पयन्तीत्य पारम्पर्यविवर्जिता ॥ ११६ ॥

Beguled by the false knowledge so propagated certain persons, deprived of the Gurū Śrīva tradition imagine the nature of the Kuladharmā according to their own intellect

मद्यपानेन मनुजो यदि सिद्धिं लभेत वे ।

मद्यापानरता सर्वे सिद्धिं गच्छन्तु पामरा । ११७ ।

If there by drinking wine men were to attain fulfilment all the wicked drunkards would reach perfection

मासभक्षणमात्रेण यदि पुण्या गतिर्भवेत् ।

लोकं मासाशिन सर्वे पुण्यभाजो भवन्ति हि ॥ ११८ ॥

If mere partaking of flesh were to lead to the high state all the carnivora in the world would become eligible to immense merit

शक्तिसम्भोगमात्रेण यदि मोक्षो भवेत् वे ।

सर्वेऽपि जन्तवो लोकं मुक्ता स्यु स्त्रीनिषेवनात् । ११९ ।

If liberation were to be ensured by mere cohabitation with woman all creatures would become liberated by female companionship

कुलमार्गं महादेवि न मया निन्दितं क्वचित् ।

आचाररहिता येऽत्र निन्दितास्ते न चेतरं ॥ १२० ॥

O Mahadevi ' It is not the path of the Kula that is to be denounced. On the other hand those deprived of its Ācāras should be condemned, not others

अन्यथा कौलिकं धर्मं आचारं कथितं मया ।

विषयन्त्यन्यथा देवि भूढा पण्डितमानिन । १२१ ॥

One is Ācāra way that has been laid down by Me for the Kuladharmā, and quite other is the way O Devi followed by the fools deeming themselves wise

कृपाणधारागमनात् व्याघ्रकण्ठावलम्बनात् ।

भुजङ्गधारणाग्नूनमशक्यं कुलवर्तनम् । १२२ ॥

One may walk on the sharp edge of a sword, one may hold the neck of a tiger one may still put on a serpent on his body but to follow the ways of the Kula straightaway is considerably difficult

वृथा पानन्तु देवेशि सुरापानं तदुच्यते ।

तत्प्राहासकं ज्ञेयं वेदादिषु निरूपितम् । १२३ ।

Drinking denounced by Vedas

O Deves, Vain is the drink drinking wine as it is said. It is a great sin forbidden to men by the Vedas

अनाघ्रेयमनालोक्यमस्पृश्यन्नाप्यपेयकम् ।

मद्य मास पशूनान्तु कौलिकाना महाफलम् ॥ १२४ ॥

Partaking of flesh, drinking of wine, even their smell, touch and sight is prohibited for the Sādhaka of Paśu bhāva. However, for a Kaulika these are bestower of the greatest fruit.

अमेध्यानि द्विजातीना मद्यान्येकादशैव तु ।

द्वादशान्तु महामद्य सर्वेषामुत्तमोत्तमम् ॥ १२५ ॥

सुरा वै मलमग्नाना पाप्मा तु मलमुच्यते ।

तस्माद्द्वादशणराजन्वी वैश्य न सुरा पिबेत् ॥ १२६ ॥

Eleven kinds of wine prohibited for the Dvijas

For Dvijas there are eleven kinds of wine unfit for sacrifice, the twelfth is the great wine best of all the rest and hence the Dvijas can take it. Seeing the impurities of grains wines are the root of all sins and deserve to be hated. Therefore, the Brahmins, Kṣatriyas and Vaiśyas should not drink wine

सुरादर्शनमात्रेण कुर्यात् सूर्यावलोकनम् ।

तत्समाधानमात्रेण प्राणायामत्रय चरेत् ॥ १२७ ॥

आजानुभ्या भवेन्मन्त्रो जले घोषवत्सेदहम् ।

ऊर्ध्वं नाभेस्त्रिरात्रन्तु मद्यस्य स्पर्शने विधिः ॥ १२८ ॥

सुरापाने कामकृते ज्वलन्ती ता विनिक्षिपेत् ।

मुखे तथा विनिर्दग्धे ततः शुद्धिमवाप्नुयात् ॥ १२९ ॥

मद्यास्पर्शादिदोषस्य प्रायश्चित्तविधिः स्मृतः ।

Penances on sighting, etc. of wine

Even the sight of wine is sin to be free from which one should see the Sun. To remove the sin of smelling wine one should perform three Prāṇāyāmas, enter into knee deep water and fast for the day. To free from the sin of touching wine one should, for three nights, enter into naveldeep water and fast during the day. If one deliberately drinks wine then he can be free of the sin only by burning his tongue. These should be known as the methods of penances for the sins of touching, etc. of wine.

अविधानेन यो हन्यादात्मार्थं प्राणिनः प्रिये ॥ १३० ॥

निवसेन्नरके घोरे दिनानि पशुरोमणि ।

स मृतोऽपि दुराचारस्तिर्यग्योनिषु जायते ॥ १३१ ॥

Penance for meaningless killing

My Beloved ! Who for selfish reasons kill animals in an unlawful manner, lives in hell for as many days as there are hairs on the body of the animal killed; and on his death that wicked person is reborn in the animal form.

अनुमन्ता विश्वसिता निहन्ता क्रयविक्रयी
सस्कर्ता चोपहता च खादिताष्टौ व घातकाः । १३२।

Eight kinds of animal killers

Anumantā (deciding upon the animal to be killed) Vāsita (taking the animal into confidence) Nānta (killer) Kraya Vāraya (purchaser and seller) Sataskarta (owner) Upahatā (bringing the animal) and Khaḍita (eaters of the animal flesh) are the eight kinds of killers

धनेविक्रयिकौ हन्ति खादिता चोपभोग
घातको वध बन्धाभ्या इत्येष त्रिविधो वधः । १३३।

Three kinds of slaughter

Seeing an animal for money, bringing flesh for his consumption and slaughter of the tethered animal are the three kinds of slaughter
मांससन्दर्शनं कृत्वा सुरादर्शनवच्चरत
तस्मादर्थाधिना मांसं मद्यं न सेवते क्वचिद् । १३४।

The two Māns should be resorted to only in the prescribed manner

On seeing flesh one should perform a penance prescribed for seeing wine. Hence Mānsa (flesh) and Madya (wine) should be resorted to only according to the rules laid down

विधिना सेव्यते देवि तरसा त्वं प्रसीदसि,
नाशयस्यपरिज्ञानात् सत्यमेव वरानने । १३५।

Partaking of food according to the prescribed rules. You O My Beloved are pleased (only) against (1) Varanane (one loses his Self-knowledge)

तृणं वाग्यविधानेन छेदयेन्न कदाचन,
विधिना वा द्विजं वापि हत्वा पापैर्न लिप्यते । १३६।

One should not break even a blade of grass improperly. On the other hand, there is no sin in killing a bull or a Brahmin if killed according to the provisions of the Śāstras

बहुनात्र किमुक्तं सारमेकं शृणु प्रिये,
जीवन्मुक्तिसुखोपायं कुलशास्त्रेषु गोपितम् ।। १३७।
यन्मुमुक्षोः फलं देवि कनकस्येव सौरभम्
कुलज्ञेऽप्युध्वविख्याते ज्ञानं तत्तदनुत्तमम् ।। १३८।

Vedic proof in favour of Kuladharmā

What say much O My Beloved! Listen to one fundamental
The method of Liberation from life is hidden in the

Kula sastra which is like fragrance in good and the final fruit for those desirous of Emancipation. Even among the Knowers of Kula, the knowledge of those is superior who are fair as Urdhvāmnāya

कुलशास्त्राणि सर्वाणि मयैवाक्तानि पार्वति,

प्रमाणानि न सन्देहो न हन्तव्यानि हेतुभिः । १३६ ।

O Pārvatī I Myself have pronounced all the Kula-sastras hence they themselves are irrefutable proofs of their authenticity. Therefore, they should not be contradicted by reasoning

देवताभ्यः पितृभ्यश्च मधु वाता ऋतायते ।

स्वादिहया मदिहया क्षीरं सर्पिमधूदकम् ॥ १४० ।

The wine meant to be offered to the Gods and the Fathers (Pitrs) becomes nectar like. It is very intoxicating and tasteful like rice cooked in milk and butter

हिरण्यपावा खादिश्च अबध्नन् पुरुषं पशुम् ।

दीक्षामुपयादित्याद्या प्रमाणं भुज्यते प्रिये । १४१ ।

After sacrificing a male animal, if its flesh is kept in a golden vessel and received according to the Vedic procedures as gift of Gods, it immediately destroys all sins and bestows the Knowledge of Essence.

इत्येतत् कथितं किञ्चित् कुलमाहात्म्यमम्बिके

समासेन कुलेशानि किं भूय श्रोतुमिच्छसि, १४२ ।

O Ambikē I have thus described to you in brief the glory of the Kula. O Kulēśān, now what else you want to hear

इति श्रीकलार्णवे निर्वाणमोक्षद्वार महारहस्ये सर्वागमोत्तमोत्तमे

सपादलक्षणग्रन्थे ऽमरखण्डे रुद्राध्यायान्तं कुलमाहात्म्यं

कथनं नाम द्वितीयं उत्तरास २



तृतीय उल्लासः

श्रीदेव्युवाच

कुलेश श्रोतुमिच्छामि सर्वधर्मोत्तमोत्तम् ।

ऊर्ध्वान्नायस्य तन्मन्त्रं माहात्म्यं वद मे प्रभो ॥ १ ॥

Śrī Devī said

O Kuleśa ' I want to hear about the best of all the Dharmas the Urdhvāmnāya, its Mantra and its glory O My Lord ' describe it to me

श्रीईश्वर उवाच

शृणु देवि प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण देवता सुप्रसीदति ॥ २ ॥

Śrī Īśvara said .

Listen, O Devī what you have asked from Me, merely hearing the answer of which the Gods are pleased

न कदाचिन्मया प्रोक्तमित् पूर्व कुलेश्वरि ।

कथयामि तव स्नेहादूर्ध्वान्नाय शृणु प्रिये ॥ ३ ॥

I have never told about it to anyone else earlier but O Kuleśvari, due to the love I have for You I am telling the Urdhvāmnāya which please listen.

वेदशास्त्रपुराणानि प्रकाशयानि कुलेश्वरि ।

शैवशाक्तागमाः सर्वे रहस्याः परिकीर्तिताः ॥ ४ ॥

रहस्यातिरहस्यानि कुलशास्त्राणि पार्यति ।

O Kuleśvari ! The Vedas Śāstras and Purāṇas are worth exposition but all the Śaiva and Śākta Āgamas have been declared secret, and the Kulāśāstras, O Pārvaṭi are secret of secrets.

रहस्यातिरहस्यानां रहस्यमिदमम्बिके ॥ ५ ॥

ऊर्ध्वान्नायस्य तत्त्वं हि पूर्णब्रह्मात्मकं परम् ।

सुगोपितं मया यत्नादिदानीन्तु प्रकाशयते ॥ ६ ॥

Urdhvāmnāya is pūrṇa Brahman

O Ambikā ! Thus Essence of Urdhvāmnāya is extremely secret

of all the Secrets because it is the Supreme Essence in the form of Purna Brahman. I have kept it a closely guarded secret but now I am telling it to You.

मम पञ्चमुखेभ्यश्च पञ्चाम्नायाः समुद्रताः ।

पूर्वश्च पश्चिमश्चैव दक्षिणोत्तरस्तथा ।

ऊर्ध्वाम्नायश्च पश्यते मोक्षमार्गं प्रकीर्त्तिताः ॥ ७ ॥

Origin of five Amnayas from the Five Faces of Śiva

I have produced the Five Amnayas from the Five Faces of Śiva

I have produced the Five Amnayas (Great Traditions) from My Five Faces viz. Purva (East) amnaya, Paścima (West) amnaya Daksina (South) amnāya, Uttara (North) amnāya and the Urdhva (Upwards or facing high) amnāya. These are the Five Amnayas and all the five are famous as the paths for Emancipation

आम्नाया बहवः सन्ति नोर्ध्वाम्नायेन ते समाः ,

सत्यमेतद्वरारोहे नात्र कार्या विचारणा ॥ ८ ॥

Superiority of Urdhvamnaya

Āmnāyas are many but none equals the Urdhvāmāyā O Varārohe, this is the truth and there is no use of a second thought about it.

आम्नाया बहवो गुप्तश्चतुराम्नायभेदजाः ।

अग्निस्तन्त्रे समाख्याता पूर्व ते कुलनायिके ॥ ९ ॥

O Kulanāyike ' Many profound Amnāyas have born out of the Four Amnāyas In this Tantra I will first of all give their resume

चतुराम्नाय वेत्तारो बहवः सन्ति कामिनि ।

ऊर्ध्वाम्नायस्य तत्त्वज्ञा विरला वीरवन्दिते ॥ १० ॥

Origin of the Āmnāyas from the portions of Gods. Śakti and Śiva .

O Kāmīni ! There are many scholars of the Four Amnāyas, but, O Viravandite ! rare are the scholars of Urdhvāmāyā.

यावन्तः पासवो भूमेस्तावन्तः समुदीरिताः ।

एकैकाम्नायजा मन्त्रा भुक्तिमुक्तिफलप्रदाः ॥ ११ ॥

Mantras leading to Fruition and Emancipation of one or the other Amnāyas to be repeated are as many as there are dust particles on the earth

उपमन्त्राश्च तावन्त सारदा समुदीरिता

मयैव कथितास्ते तु लोकानुग्रहादक्षया । १२ ।

Similarly there are infinite subsidiary Mantras of all the Amnayas about Me, of which I have pronounced for the benefit of the World

सर्वेषामपि मन्त्राणां देवतास्तत्फलप्रदाः

आवयोरशसम्भूता समुदीरिता शुर्वेस्मिन्ते १३ ।

Only a few of them are the Devas of all these Mantras and they are born both of Us and they all bestow definite results

सर्वमन्त्रानहं वेद्यं नान्यो जानाति कश्चन ।

मत्प्रसादेन यः कश्चिद्वेत्ति मानवकोटिषु । १४ ।

Only I know all the Mantras, none else. Out of tens of millions of men, only to My kindness hardly a few know them.

एकाम्नायश्च यो वेत्ति स मुक्तो नात्र सशयः

किं पुनश्चतुर्नाम्नायवत्ता साक्षाच्छिवो भवेत् । १५ ।

One of the know ledge of Amnayas

Whoever knows even one of the Amnayas becomes indestructible. Who knows all the four who know four Amnayas as he becomes the very Śiva himself.

चतुर्नाम्यविज्ञानादूर्ध्वान्माय परं प्रिये ।

तस्मात्तदेव जानीयाद् यदीच्छेत् सिद्धिमात्मनः । १६ ।

Is complete for the knowledge of all the four Amnayas put together is the knowledge for the very highest which should therefore be known by those desirous of Self-attainment.

ऊर्ध्वत्वात् सर्वधर्माणामूर्ध्वान्माय प्रशस्यते ।

ऊर्ध्वं नयत्यधस्थश्च ऊर्ध्वान्माय इतीरित । १७ ।

Meaning of Urdhvānnāya :

Because it is Higher (Urdhva) among all the Dharmas the Urdhvānnāya is superior to all. Because it raises upwards who are below, therefore it is so called Urdhva.

ऊर्ध्वतत्त्वात् कुलेशानि ध्वस्तससार सागरात् ।

ऊर्ध्वलोकैकसेव्यत्वादूर्ध्वान्माय इति स्मृत । १८

Because its essence is high it destroys the world ocean, and because it raises upwards who are below it is called Urdhvānnāya.

तस्माद्वेशि जानीहि साक्षान्नोक्षैकसाधनम् ।

सर्वान्मायाधिकफलमूर्ध्वान्माय परात् परम् । १९ ।

Meaning of Urdhvānnāya : from the foregoing example

Devis 'Kāśhī' Urdhvānnāya is the Direct single means for Liberation, on the doing a greater Fruit than all others and better than the best of them.

सर्वलोकेषु सर्वेभ्यो ह्यहं पूज्यो यथा प्रिये ।

अम्नायेषु च सर्वेषु ऊर्ध्वाम्नायस्तथा शिवे । २० ।

Just as all the worlds and people adore Me above all (२०)
O Śive Urdhvamnaya is to be cherished above all other Amnayas

देवतानां यथा विष्णुर्ज्योतिषा भस्करो यथा ।

तीर्थानान्तु यथा काशी स्वर्नदी सरिता यथा । २१ ।

पर्वतानां यथा मेरुस्तल्लक्ष्णा चन्दनं यथा ।

अश्वमेधः क्रतूनाञ्च पाषाणानां यथा मणिः । २२ ।

यथा रसानां मधुर्यं धातूनां काश्चन यथा ।

चतुष्पदा यथा धनुर्यथा हसस्तु पक्षिणाम् । २३ ।

आश्रमाणां यथा भिक्षुर्वर्णानां ब्राह्मणो यथा ।

मनुष्याणां यथा राजाऽवयवानां यथा शिरः । २४ ।

आमोदानाञ्च कस्तूरी यथा काशीपुरी पुराम् ।

तथैव सर्वधर्माणामूर्ध्वाम्नायोऽधिकं प्रिये । २५ ।

Just as Vishnu among Gods Bhaskara (Sun) among the
planets Kasi among Tirthas (places of pilgrimage) Ganges
among rivers, Meru among the mountains Sandal tree among trees
Aśvamedha among sacrifices Gem among stones sweet among
tastes gold among metals cow among the quadrupeds swan
among the birds Sanvasa among the Āśramas Brahmana among
the classes King among men head among limbs Musk among
fragrances and Kañci among the cities, are superior so O My
Beloved ' Urdhvamnaya is the most excellent among all the
Dharmas

नानाजन्मार्जितापारपुण्यकर्मफलोदयात् ।

ऊर्ध्वाम्नायं विजानीयान्नान्यथा वीरवन्दिते ।। २६ ।।

Basis of the knowledge of Urdhvamnaya

As a result of merits acquired in several births does O Viravandite
arise the knowledge of Urdhvamnaya. It is not possible otherwise

धन्यो मनुष्यलक्षेभु जानाति कुलदर्शनम्

तेषां लक्षेभु यः कश्चिदूर्ध्वाम्नायं प्रवेति च । २७ ।

Such a person is praiseworthy who knows the Kuladarśana
(philosophy of Kula) and out of a nation such persons there is
hardly one who knows the Urdhvamnaya

न वेदेर्नागमैः शास्त्रैर्न पुराणैः सुविस्तरैः ।

न यज्ञैर्न तपोभिर्वा न तीर्थव्रतकोटिभिः ॥ २८ ॥

नान्यैरुपायैर्देवेशि मन्त्रैर्बधिपुरःसरैः

आम्नायो ज्ञायते चोर्ध्वः श्रीमद्गुरुमुखं विना ॥ २९ ॥

Urdhvamnaya can be known only from the mouth of the Guru

Neither through Vedas, Agamas Śāstras and Purāṇas, however exhaustive they may be, nor through sacrifices austerities and visit to millions of places of pilgrimage, nor even through Mantras and herbs can one know about the Urdhvamnaya. It can be known only through the mouth of the Guru

तमेवान्वेषयेत्तत्र सर्वज्ञ करुणानिधिम् ।

सर्वलक्षणसम्पन्न ऊर्ध्वाम्नायार्थकोविदम् ।

तस्मादेवेशि जानीयादूर्ध्वाम्नायं कुलेश्वरि ॥ ३० ॥

Therefore, look for that compassionate and all knowing Guru endowed with all the auspicious signs, who may be knowing the Truth of Urdhvamnaya. From him, O Devi, Kuleśvari, one should receive the knowledge of Urdhvamnaya.

आम्नायं यो नरो देवि विजानाति च तत्त्वतः ।

लभते काशिता सिद्धिं सत्यं सत्यं वरानने ॥ ३१ ॥

Knower of Urdhvamnaya is blessed and Liberated from his worldly life

O Devi ' One who knows the Amnayas in their Essence, obtains the desired attainments. Thus is, O Varanane, really the truth.

ऊर्ध्वाम्नायं विजानाति यः सम्यक् श्रीगुरोर्मुखात् ।

शास्त्रमार्गेण स नरो जीवन्मुक्तो न सशयः ॥ ३२ ॥

One who obtains the appropriate knowledge of Urdhvamnaya from the mouth of Guru, obtains liberation in this very life according to the mode of the Scriptures

आम्नायमीदृशं देवि विजानाति च तत्त्वतः ।

स बन्धः सद्गुरुः सोऽर्घ्यं स दैवज्ञः स मान्त्रिकः ।

स सेव्यः स च सस्तुत्यः स दृष्टव्यः स सात्त्विकः ॥ ३३ ॥

स व्रती स तपस्वी च सोऽनुष्ठता स पूजकः ।

स वेदागमशास्त्रादिसर्वविद्याविशारदः ॥ ३४ ॥

स आचार्यः स मतिमान् स यतिः स च कौलिकः ।

स यज्ज्ञः स च पूतात्मा स जापी स च साधकः ॥ ३५ ॥

स योगी स कृतार्थस्तु स वीरः स च उत्तमः ।

स पुण्यात्मा स सर्वज्ञः स मुक्तः स शिवः प्रिये ॥ ३६ ॥

Who knows thus the Amnayas in Essence he, O Devi, is

venerable, a Sadguru, adorable, knower of the Deities and Mantras, deserves service and obeisance. He is worth seeing, of pure conduct, devout, ascetic, performer of religious rituals, a worshipper, scholar of all the sciences of Vedas, Agamas and Śāstras, an Acārya and a Kaulika. He is performer of sacrifices, purified in self, reciter of Mantras and a Sādhaka. He is Yogī, a satisfied person, a Vīra and the best. He is pious, all knower, emancipated and himself Śiva

तत्कुल पावन देवि धन्या तज्जननी स्मृता ।

तत्पिता च कृतार्थ स्यान्मुक्तास्तत्पितर प्रिये ।

पुण्यास्तद्गंजाः सर्वे पूतास्तन्मित्रबान्धवाः ॥ ३७ ॥

His family is sacred, his mother, O Devi is blessed, his father receives the fulfilment of all his desires and his forefathers are all liberated, even his entire lineage fraternity and his friends are all purified.

बहुनेह किमुक्तेन मोर्ध्वाम्नायपरस्य च ।

स्मरण कीर्तन वापि दर्शन वन्दन तथा ।

सम्भाषणश्चकुरुते राजसूयाधिक फलम् ॥ ३८ ॥

स यत्र वसते देवि तत्र श्रीर्विजयोत् भवेत् ।

अनामय सुभिक्षश्च सुवृष्टिर्निरुपद्रवम् ॥ ३९ ॥

Eulogy of the knower of Urdhvamnaya

Why to say much, one who remembers, sings eulogies, praises, sees and converses with the knower of Urdhvāmnaaya obtains greater fruit than the performance of a Rajasuya sacrifice. Wherever such a person lives, there reside Goddess Lakṣmī and victory. That place, rid of all diseases, becomes full of grains, receives good rainfall, is free of disturbances and peace reigns there.

तस्माद् गुरुप्रसादेन ऊर्ध्वाम्नाय नरोत्तम ।

यो वेत्ति तत्त्वतो देवि स मे प्रियतमो भवेत् । ४० ॥

Therefore, that best of men, who knows the Urdhvamnaya by the Grace of the Guru, becomes, O Devi My favourite

पूर्वाम्नायः सृष्टिरुपः स्थितिरुपश्च दक्षिणः ।

संहारः पश्चिमो देवि उत्तरोऽनुग्रहो भवेत् ॥ ४१ ॥

Distinction of Amnas based on Creation, etc

Central Truth of Purvāmnaaya is *Sṛṣṭi* (Creation) of the Dakṣiṇa is maintenance (*Stṭhi*), of Paścima is Destruction (*Samhāra*), and that of Uttara is Compassion (*Anugraha*)

मन्त्रयोग विदुः पूर्वं भक्तियोगश्च दक्षिणम्

पश्चिम कर्मयोगश्च ज्ञानयोग तथोत्तरम् । ४२

Distinction of Amnaya on the basis of Paths

The Path of Purva is Mantra Yoga, of Dakṣiṇa is Bhakti Yoga, of Pāścātima is Karma Yoga and of Uttara is Jñāna Yoga

पूर्वाम्नायस्य सङ्केताश्चतुर्विंशतिरीरिताः

दक्षिणाम्नायसङ्केता पञ्चविंशतिरीरिताः । ४३

पश्चिमाम्नायसङ्केता द्वात्रिंशत् समुदाहृताः

विदुः षट्त्रिंशदाम्नाये सङ्केता श्रीमदुत्तरे । ४४ ।

Distinction of Amnaya on the basis of the number of Principles .

The Principles of Purva āmnāya are twenty four, of Dakṣiṇa-āmnāya are twenty-five, of Pāścātima āmnāya are said to be thirty six, and that of Uttara āmnāya know it to be thirty-six

ऊर्ध्वाम्नायस्य चैतानि न सन्ति कुलनायिकं

साक्षाच्छिवस्वरूपत्वात् किञ्चित् कर्म विद्यते । ४५ ।

In Urdvāmnāya there is absence of all the above

O Kāśanavikē There are none of these in the Urdhvāmnay Being directly of the Form of Śiva, there is no existence of Karmas left in it

ऊर्ध्वाम्नायस्य माहात्म्यमह वेद्यं चापरं

मत्तन्नेहात्वञ्च जानासि सत्यमेतद्वरानने । ४६ ।

ऊर्ध्वाम्नायस्य माहात्म्यमिति ते कथितं मया ।

O Varmānē the Glory of Urdhvāmnāya is known only to Me and none else From My love for You truly You also know Thus I told you the Glory of the Urdhvāmnāya

समासेन कुलेशानि मन्त्रमाहात्म्यमुच्यते । ४७ ।

इतः पूर्वं मया नोक्तं यस्य कस्यापि पार्वति

तद्वदामि तव स्नेहाच्छृणु मत्प्राणवत्त्वमे । ४८ ।

Glory of the Śrī prasāda pura Mantra in the Form of Śiva-Śakti .

O Kālēśānī I am now telling You the Great Mantra O Parvatī I have never before told it to anyone Now O Beloved of My Life, I am telling it only out of love which please listen

श्रीप्रासादपरामन्त्रमूर्ध्वान्नायमधिष्ठितम् ।

आवयो परमाकार यो वेति स स्वयं शिवः । ४६ ।

The Śrī-prasāda para , i. e. Hamsa Mantra is the Mantra presiding over the Urdhva-manava. This Mantra is the real form of Both of Us. One who knows it thus is Śiva Himself.

शिवादिक्रिमिपर्यन्त प्राणिना प्राणवर्त्मना ।

निश्वासोच्छ्वासरूढेण मन्त्रोऽयं वन्दते प्रिये । ४७ ।

The whole world is intent on the parama Mantra.

From Śiva to a Kṛmī, the lowest worm, all the organisms keep on repeating this Mantra in the form of Expiration and Inspiration of breath.

अनिलेन विना मेघो यथाकाशे न वेहते ।

पराप्रासादमन्त्रेण विना लोकस्तथा प्रिये । ४८ ।

Just as clouds do not stay in the sky without wind, this world cannot exist without this Para-prasāda Mantra.

पराप्रासादमन्त्रेण स्यूतमेतच्छ्वराचरम् ।

अभिन्न तत्त्वतो देवि तालवृन्ते यथानिल । ४९ ।

बीजोऽङ्कुरस्तिले तैलमग्नावुष्ण रवौ प्रभा ।

घन्टे ज्योत्सनाऽनले काष्ठे पुष्पे गन्धे जले द्रव । ५० ।

शब्दे वाद्ये शिवे शक्तिः क्षीरे सर्पिः फले रुचिः ।

शकरायाश्च माधुर्यं घनसारे च शीतलम् । ५१ ।

निग्रहामुग्रहो मन्त्रे प्रतिमायाश्च देवता ।

दपणे प्रतिबिम्बश्च समीरे चलनं यथा ।

पराप्रासादमन्त्रोऽपि प्रपञ्चोऽयं तथा स्थितः । ५२ ।

The whole mobile and immobile creation is pervaded by the Para-prasāda Mantra. Essentially the two are inseparable. Just like

1. In this Mantra the *Ha* stands for Śiva, the Puruṣa or the Male Principle, *Sa* stands for Śakti, the Prakṛti or the Female Principle. Both together make creation and are so present in each form in creation. The outgoing breath, the expiration speaks *Ha* and incoming breath, the inspiration speaks *Sa*. This automatic repetition of *Ha Sa* during the continuous movement of breathing of the Jīvas is called *Apa Japa*, i. e. *Japa* or repetition without effort. It is said that the number of times during one day and night one repeats this Hamsa Mantra is 21,600. Cf. *Hamkarena bahurātri sahareṇa vaset punaḥ* *... etu paramam mantram āvo japatī sarvada*. Narada's Tantra IV. 25. also Cf. *Dhyānabhinūpanīśa*, 61-64.

air in the fan, sprout in the seed, oil in the sesamum, heat in the fire, light in the Sun, moonlight in the moon, fire in the wood, fragrance in the flower, moisture in the water meaning in the word, Śakti in Śiva, clarified butter in milk, taste in fruit, sweetness in sugar, cold in camphor, restraint and favour in the Mantra, Devatā in the Idol, reflection in the mirror and movement in the wind, so all the activity of this creation is situate in this *para prasada* Mantra.

वटबीजे यथा वृक्षः सूक्ष्मरूपेण तिष्ठति ।

पराप्रासादमन्त्रेऽस्मिन् ब्रह्माण्डोऽपि तथा स्थितः । ५६ ।

Just as the huge tree exists in a subtle form in the Bataseed (seed of Indian Fig tree *Ficus Indica*) similarly the whole universe exists in the *Para prasada* Mantra.

सुपक्वेषु पदार्थेषु सुरसेषु कुलेश्वरि ।

लवणेन विना स्वादु यथा भोक्तुर्न जायते ॥ ५७ ॥

पराप्रासादमन्त्रेण ये वा मन्त्रा न सङ्गताः ।

ते फलं न प्रयच्छन्ति मन्त्रशक्तिविवर्जिताः ॥ ५८ ॥

*Mantras without the accompaniment of
parā-prāsāda are ineffective .*

(1) Kuleśvari ' Just as excellently cooked and juicy things without salt are not felt tasty by one who eats them, so the Mantras that are not conjoined with this great Mantra do not yield fruit because thus they become devoid of their own potency

श्रीप्रासादपरामन्त्रो गोपनीयः प्रयत्नतः ॥ ५९ ॥

This Śrī-prasada-para Mantra should with efforts be kept a secret

विवार्याह पुराणार्थान् दर्शनान्नायभेदजान् ।

प्रसमान् वेदम्यह मन्त्रान् शास्त्राणि विविधानि च ॥ ६० ॥

I know all the meanings of Purāṇas, Mantras and various Śāstras originating out of the distinctions of the Darśanāmnāyas

सहस्राक्षादयो देवाः शास्त्रेषु विविधेषु च ।

भ्रमन्ति तेषु मूढास्ते तव मायाविमोहिताः ॥ ६१ ॥

जायन्ते च भ्रियन्ते च संसारक्लेशभागिनः ।

श्रीप्रासादपरामन्त्रं न गायन्तः कुलेश्वरि ।

न लभन्ते हि मोक्षं ते तव मायाविमोहिताः ॥ ६२ ॥

Bewildered by Your Maya the fools and even the Sahasrākṣa (Indra) etc , Devatas wander in the maze of the varied Śāstras and in the midst of pains of the world they repeatedly take birth and die, yet, O Kuleśāmi, they do not sing the Śrī parā prāsāda Mantra. Thus deluded by Your Māyā they do not obtain Emancipation

मद्गुपे श्रीगुरौ यस्य दृढा भक्तिः प्रजायते ।

श्रीप्रासादपरामन्त्रं स ज्ञात्वा परिमुच्यते ॥ ६३ ॥

One who has firm faith and devotion in a Guru who is My own Form, knowing the Śrī prāsāda-pāra Mantra attains Emancipation

पूर्वजन्मसहस्रेषु शैवादिसमयोद्ययतान् ।

चतुराम्नायजान् मन्त्रान् गुर्वाङ्गः यो भजिष्यति ॥ ६४ ॥

स पापकण्ठकान्मुक्तः शुद्धात्मा गुरुवत्सलः ।

श्रीप्रासादपरामन्त्रं विजानाति न चान्यथा ॥ ६५ ॥

In hundreds of previous births abiding by the Śaiva etc., Dharmas and with the command of Guru who worships the Mantras of the four Āmnāvas only he freeing himself from the cloak of sins becomes pure in Soul earns favour of his Guru knows the Śrī prāsāda-pāra Mantra from him, none else

सब्रह्मविष्णुरुद्धाश्च शक्रादिसुरपुराणवा ।

वसुरुद्धार्कदिक्पाला मनुषन्दादयः प्रिये ॥ ६६ ॥

मार्कण्डेयादिमुनयो वसिष्ठदिमुनीश्वराः ।

सनकश्चाश्च योगीशा जीवन्मुक्ताः शुकादयः ॥ ६७ ॥

यक्षकिन्नरगन्धर्वा सिद्धविद्याधरादयः ।

श्रीप्रासादपरामन्त्रप्रभवश्चामित फलम् ,

प्राप्य मन्त्रमिमं पुण्यं जपन्त्येषापि पार्वति ॥ ६८ ॥

Even the Gods and Sages also recite

prāsāda-pārā Mantra :

O Parvati Brahmā, Viṣṇu, Rudra, and Śakra etc., superior Devas Vasus, Rudrarka Dīk-pālas Manu, Moon etc. Markaṇḍeya and Vasiṣṭha, etc. sages Śanaka, etc., released persons and Yaksas, Kinnaras, Gandharvas, Siddhas Vidyādharas all these obtaining this infinitely effective and fruit giving Śrī-prāsāda-pāra Mantra, recite it even today

सामर्थ्यं पूज्यता विद्या तेजः सौख्यमरोगिता ।

राज्यं स्वर्गश्च मोक्षश्च पराप्रासादजापिनः ॥ ६९ ॥

ब्रह्मेन्द्ररुद्रविष्णूनामपि दूरायते पदम् ,

सर्वकर्मविहीनोऽपि पराप्रासादमन्त्रवित् ।

सुखेन या गतिं यति न ता सर्वेऽपि धार्मिकाः ॥ ७० ॥

To him who recites the Para prāsāda Mantra come capacity reverence, knowledge lustre happiness freedom from disease, kingdom, heaven and liberation He obtains a place higher than

Para Indra, Rudra, and Visnu. Though devoid of all rituals yet if he takes to this Para-prāsada, he treks on a happy path which none of the followers of other Dharmas can hope of.

तस्य चिन्तामणि कामधेनु कल्पतरुगृहे ।

कुबेर किङ्कर साक्षात् पराप्रसादजापिन । ७१ ।

At the house of the reciter of para-prasada reside Cintāmaṇi—a jewel which gives relief from all worries, Kamadhenu—the Divine Cow—Kapataru, the Divine tree which fulfils all desires—and he is served even by Kubera—his slave.

यथा दिव्यमणि स्पर्शाल्लौहो भवति काञ्चनम्,

पराप्रसादजापाश्च पशु पशुपतिर्भवेत् । ७२ ।

Just as with a touch of the Divine Gem even iron becomes gold, so by the repetition of para-prasada a *pashu* becomes the Lord of Paśus (Śiva).

श्रीप्रासादपरामन्त्र यो विजानाति तत्त्वत ।

स मा त्वाञ्च विजानाति चावयोरप्यतिप्रिय । ७३ ।

One who knows the Truth of Śrī prasada para Mantra comes to know Mine and Your Truth and becomes Our favourite.

पराप्रसादमन्त्रज्ञ क्षपचौऽपि हि पार्वति

देवतास्थापने शक्त प्रतिमादौ न सशय । ७४ ।

*Man. of the lowest class of knows Parā-prāsada Mantra,
can instal an Idol of a Devatā*

Even if the knower of the para-prasada Mantra is of the lowest class he obtains the right to instal an Idol of a Devata, there is no doubt about it.

मन्त्रमात्रन्तु यो वेत्ति पराप्रसादसङ्गकम् ।

क्षपचोऽपि हि मुच्येत किं पुनस्तद्विधानवित् । ७५ ।

A Candāla also, who knows even only the Mantra named parā-prasada, becomes liberated then what to say about a person who knows the full rituals of this Mantra.

पराप्रसादमन्त्रज्ञो यत् करोति यदिच्छति

यद्भूते तन्महेशानि तपो ध्यान जपो भवेत् । ७६ ।

Whatever a knower of para-prasada Mantra does, desires or speaks all that, O Mahesara, becomes—cessant, concentration and recitation.

दीक्षापूर्वं महेशानि पारम्पर्यसमन्वितम् ।

पराप्रासादमन्त्रं यो वेत्ति सोऽहं न शशयः ॥ ७७ ॥

Whoever, O Maheśāni, knows the parā-prāsāda Mantra loaded with traditions and received through Initiation, undoubtedly becomes Myself

घराघरसमेतानि भुवनानि षतुर्दश ।

पराप्रासादमन्त्रज्ञदेहे तिष्ठन्ति नित्यशः ॥ ७८ ॥

All these fourteen worlds with all their mobile and immobile population remain always stationed in the body of the Knower of parā-prāsāda Mantra.

पराप्रासादमन्त्रज्ञो यत्र तिष्ठति धाविनि ।

दिव्यक्षेत्रं समुद्दिष्टं समन्तादशयोजनम् ॥ ७९ ॥

Wherever the knower of parā-prāsāda Mantra resides, that place and all the places around it upto the distance of ten Yojanas (Indian measure of distance) are considered a Divine-area.

पराप्रासादमन्त्रार्थतत्त्वज्ञं कुलनायिके ।

सुरासुराश्च वन्दन्ते किं पुनर्मानवादयः ॥ ८० ॥

O Kulanāyike ! Even Gods and Demons both worship the knower of Truth of Meaning of parā-prāsāda Mantra, then what to say of men.

पराप्रासादमन्त्रज्ञो यत्र तिष्ठति पार्वति ।

सिद्धक्षेत्रं पदीय वा भुनिदेवगणैः सह ॥ ८१ ॥

O Pārvatī ! Wherever resides the knower of parā-prasāda Mantra, that place is considered by the Sages and Gods as My Siddha place.

शैव वैष्णवदौर्गार्कगणपत्येन्दुसम्भवान् ।

सर्वमन्त्रान् स जानाति पराप्रासादमन्त्रवित् ॥ ८२ ॥

Knower of para-prasada Mantra has the knowledge of all the Śhiva, etc., Mantras

The Knower of parā-prāsāda Mantra knows all the Śaiva, Vaiṣṇava, Śākta, Saura, Gānapatya and Cāndra Mantras

श्रीप्रासादपराशमन्त्रो जिह्वग्रे यस्य वर्तते ।

तस्य दर्शनमात्रेण श्वपचोऽपि विमुच्यते ॥ ८३ ॥

Prāsāda-parā Mantra is bestower of all Fruits

On whose tip of the tongue resides the Śrī-prāsāda-parā Mantra, his mere sight liberates even the lowest class of people.

ब्राह्मणो वाऽन्त्यजो वापि शुचिर्वाप्यशुचिः प्रिये,
पराप्रासादजायी यः स मुक्तो नात्र सशयः । ८४ ।

Whether a Brāhmin or an untouchable, whether pure or impure,
all are liberated by the recitation of Parā-prāsāda

गच्छतस्तिष्ठतो वापि जाग्रत स्वपतोऽपि वा,
पराप्रासादमन्त्रोऽयं देवेशि न च निष्फलः । ८५ ।

Whether this parā-prāsāda Mantra is recited while walking,
standing, waking or dreaming O Devesī, ' it is never Fruitless

चिरेणैकैकफलदा मन्त्रा सन्ति सहस्रशः ।
कुलेशि मन्त्रराजोऽयं शीघ्रं सर्वफलप्रदः । ८६ ।

Each of the thousands of popular Mantras bestow only one fruit
and that too, after a considerable lapse of time, but O Kuleśī ' this
King of Mantras very soon provides all the Fruits

पराप्रासादमन्त्रोऽयं सर्वमन्त्रोत्तमोत्तमः ।
ज्ञानतोऽज्ञानतो वापि भजता कामदो मनु । ८७ ।

This parā-prāsāda Mantra is best among all Mantras Whether
recited with full knowledge or even without knowledge this Mantra
always provides desired Fruits

शचीन्द्री रोहिणीचन्दी स्वाहाग्नी च प्रभारवी ।
लक्ष्मीनारायणी वाणीधातारी शत्रिवासरी । ८८ ।
अग्नीशेखी बिन्दुनादी देवि प्रकृतिपूरुषी ।
आधाराधेयनामानी भोगमोक्षी कुलेश्वरि । ८९ ।
प्राणापानी च वाग्वर्मी प्रिये विधिनिषेधकी ।
सुखदुःखादि यद् द्वन्द्वं दृश्यते श्रूयते मया ।
सर्वलोकेषु तत् सर्वमावामेव न सशयः । ९० ।
पुस्त्रीरूपाणि सर्वाणि चावयोरशकानि हि ।

Śaci-Indra, etc. duals are all Forms of Śakti Śiva

Śaci and Indra, Rohini and Candrar, Svāhā and Agni, Prabhā
(Night) and Sun, Lakṣmi and Nārāyaṇa (Viṣṇu), Vānī (Goddess
Sarasvatī) and Dhātā (Brāhmā), Night and Day, Agni and Soma,
Bindu and Nāda, Prakṛti and Puruṣa, Support and Supported,
Enjoyment (Bhoga) and Emancipation (Mokṣa), Prāṇa and Apāna
(two major vital breaths), Word and Meaning, Injunction and
Prohibition, Happiness and Misery all these manifestations that are
seen and heard in the world in pairs, are O Kuleśvarī ' representations
of Our own Dual Form, there is no doubt about it. All the Male and
Female forms are emanations of Our (Śiva-Śakti) own portions

पराप्रासादमन्त्रोऽयं तस्मात् सर्वात्मको भवेत् ॥ ६१ ॥

Parā-prāsāda Mantra is Unity of all Forms

This parā-prāsāda Mantra is a unity of all Forms

अरूप भावनागम्य पर ब्रह्म कुलेश्वरि ।

निष्कलं निर्मल नित्यं निर्गुण व्योमसन्निभम् ॥ ६२ ॥

अनन्तमव्यय तत्त्व मनोवाघामगोचरम् ।

पाराप्रासादमन्त्रार्थसन्धानात् सम्प्रकाशते ॥ ६३ ॥

O Kuleśvari ! This (parā-prāsāda Mantra) is Formless, known only through Feeling of Faith. It is Param Brahma, devoid of all Parts, Blotness, Eternal, Attributeless, like Ether, Infinite, Imperishable, and Truth beyond Mind and Speech. The meaning of this parā-prāsāda shines forth only through Concentration

तस्मान्मनमिदं देवि पराप्रासादसङ्गकम् ।

परतत्त्वस्वरूपत्वात् सच्चिदानन्दलक्षणात् ॥ ६४ ॥

Therefore, O Devi ' This Mantra is named parā-prāsāda and it is the Form of Supreme Reality *Sat*, *Cit*, and *Ananda* are its mark

शिवशक्तिमयत्वाच्च भुक्तिमुक्तिप्रदानतः ।

सकर्मणि च निष्कर्म सगुणकृपाणि निर्गुणम् ॥ ६५ ॥

This is pervaded with Śiva-Śakti and provides both Enjoyment and Emancipation. Being full of actions, it is devoid of actions, being full of attributes it is attributeless

श्रीप्रासादपरामन्त्र सर्वमन्त्रशिरोमणि ।

जपन् भुक्तिश्च मुक्तिश्च लभते नात्र सशयः ॥ ६६ ॥

This Śrī-prāsāda-parā Mantra is the Crest Jewel of all Mantras. One who recites it, undoubtedly obtains both Enjoyment and Emancipation.

बहुनात्र किमुक्तेन सर्वसारं शृणु प्रिये ।

श्रीप्रासादपरामन्त्रसमं मन्त्रं न विद्यते ॥ ६७ ॥

इदमेव परं ज्ञानमिदमेव परं तपः ।

इदमेव परं ध्यानमिदमेव परार्चनम् ॥ ६८ ॥

इदमेव परा दीक्षा इदमेव परो जपः ।

इदमेव परं तत्त्वमिदमेव परं व्रतम् ॥ ६९ ॥

इदमेव परो यज्ञ इदमेव परात् परम् ।

इदमेव परं श्रेय इदमेव परं फलम् ॥ ७० ॥

इदमेव परं ब्रह्म इदमेव परा गतिः ।

इदमेव परं गुह्यं सत्यं सत्यं न सशयः ।

इति मत्वा मनुवरं तन्निष्ठः स्यात् सदा प्रिये ॥ ७०१ ॥

Eulogy of Śrī-prāsāda-parā Mantra

What is the use of saying much. Listen, O My Beloved ! the

Essence of everything There is no Mantra equal to Śrī prasada para Mantra. This is the Supreme Knowledge, this is supreme Austerity, this is supreme Concentration this is supreme Worship, this is supreme Imitation, this is supreme Recitation (*Japa*), this is supreme Truth, this is supreme Observance (*Vrata*) this is supreme Sacrifice, this is supreme Beyond this is supreme Blessedness, this is supreme Fruit, this is supreme Brahman this is supreme Goal this is supreme Mystery, indubitably the Truth of Truths Knowing it thus men should always remain dedicated to it

आमोक्तेन विधिना क्रमपूजापुर सरम् ।

श्रीप्रसादपरामन्त्र शतमहोत्तर जपेत् ।

मुच्यते ब्राह्महत्यादिमहापापैश्च पञ्चभिः ॥ १०२ ॥

Method of Recitation of Śrī prasada para Mantra

Following the method laid down by the Āgamas, and beginning with the prescribed way of worship one should recite this Śrī prasada para Mantra one hundred and eight times This provides liberation from five great sins including Brahmanicide, etc

द्विशत यो जपेद्देवि श्रीप्रसादपरामनुम् ।

चतुरशीतिलक्षारणापरितैरपि ॥ १०३ ॥

स्वयोनिजाङ्गवरितेरसंख्यजननार्जितै ।

वाद्धके यौवने बाल्ये जाग्रत्स्वप्नसुषुप्तिषु ॥ १०४ ॥

कर्मणा मनसा वाचा ज्ञानाज्ञानकृतैरपि ।

महापातकसङ्क्षेप ह्युपपातककोटिभिः ।

मुच्यते नात्र सन्देहः सत्यमेतद्वरानने ॥ १०५ ॥

One who recites it two hundred times becomes liberated from all the group of sins whether done by mind, action or speech either advertently or inadvertently during the childhood, youth, oldage, during waking, sleeping and dreaming states of all the previous births in the 84,00,000 of species O Varāṇane ! There is no doubt about it.

त्रिशत यो जपेद्देवि श्रीप्रसादपरामनुम् ।

सर्वक्रतुषु यत् पुण्य सर्वदानेषु यत् फलम् ॥ १०६ ॥

सर्वव्रतेषु यत् पुण्य सर्वतीर्थेषु यत् फलम् ।

तत् फलं लभते देवि नात्र कार्या विचारणा ॥ १०७ ॥

One who recites it three hundred times obtains the merits of all kinds of sacrifices, fruits of all kinds of charities, merits of all Vratas and fruits of all sacred places That he gets all these is true and there is no reason for a second thought about it.

चतुःशतं जपेद् यस्तु श्रीप्रासादपरामनुम् ।
 सदा तस्य गृहद्वारे द्युणिमाद्यष्टसिद्धयः ।
 सेवन्ते नात्र सन्देहः सर्वसिद्धिसमन्विताः । १०८ ।।
 यद् यन्मनोऽमिलयित तत्तत् प्राप्नोत्यसशयम् ।
 धर्मार्थकाममोक्षाश्च साक्षात्तस्य करे स्थिताः ।। १०९ ।।
 सालोक्यप्रमुखा देवि लभेन्मुक्तिं चतुर्विधाम् ।
 सत्यमेतन्न सन्देहः साधकः कुलनायिके ।। ११० ।।

When one recites Śrī prasāda-para Mantra four hundred times then at the door of his house all the eight Anumā, etc., Attainments along with all other Attainments always stand in waiting. There should be no doubt about it. Whatever desires he has are all indubitably fulfilled. The Dharma, Artha, Kama and Mokṣa (four aims of normal Hindu life) are placed, as it were, in his hand and he obtains Salokya (Śiva's word) etc., four kinds of Emancipations. O Kulanāyike ! This is really true for such a Sadhaka

जपेत् पञ्चशतं यस्तु श्रीप्रासादपरामनुम् ।
 तत्फलं नैव शक्नोमि कथितुं कुलनायिके ।। १११ ।।

O Kulanāyike ! It is beyond My power to describe the fruits received by one who recites the Śrī-prasāda-para Mantra five hundred times

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।
 श्रीप्रासादपरामन्त्रं जपेद् भुक्तिविमुक्तये ।। ११२ ।।

*Śrī prasāda para Mantra provides both
 Enjoyment and Emancipation*

Therefore, in order to obtain Emancipation, one should with all his efforts, in all conditions and always recite the Śrī-prasāda-parā Mantra

नास्ति श्रुतधिकं तत्त्वं न शिवाधिकदैवतम् ।
 न हि वेदाधिका विद्या न कौलसमदर्शनम् ।। ११३ ।।
 न कुलादधिकं ज्ञानं न ज्ञानादधिकं सुखम् ।
 नाष्टाङ्गादधिका पूजा न हि मोक्षाधिकं फलम् ।
 इदं सत्यमिदं सत्यं सत्यं सत्यं न शरायः ।। ११४ ।।

There is no Truth higher than the Guru, there is no Devatā greater than Śiva, there is no science greater than Veda, there is no philosophy equal to Kaula, no knowledge greater than Kula; no happiness greater than Knowledge; no worship greater than Aṣṭāṅga worship; and no Fruit greater than Emancipation. This is the Truth, the sole Truth, the Truth indubitable

श्रीप्रासादपरामन्त्रमाहात्म्यमिह वर्णितम्।

न शक्नोमि वरारोहे कल्पकोटिशतैरपि ॥ ११५ ॥

I cannot describe, O Varārohe ! the glory of Śrī-prāsāda-parā Mantra even in a hundred million Kalpas

गिरौ सर्वपमात्रन्तु सागरे बालुका यथा।

तथा च मन्त्रमाहात्म्यं किञ्चित्ते कथितं मया ॥ ११६ ॥

However, as far as mustard may give an idea of the mountain or a sand particle may give an idea of the ocean that far I have told You the Glory of this Mantra.

ऊर्ध्वाम्नायस्य माहात्म्य श्रीप्रासादपरामनो ।

इति ते कथितं देवि किं भूयः श्रोतुमिच्छसि । ११७ ॥

Thus I have described to You, O Devī ! the Śrī-prāsādaparā Mantra and the Urdhvāmnāya. Now what else You want to hear

इति श्रीकुलार्णवे निवाणमोक्षद्वारे महारहस्ये

सर्वांगभोक्तभोक्तमे संपादलक्षग्रन्थे पञ्चम-

खण्डे ऊर्ध्वाम्नायतन्त्रे श्री प्रासादपरा-

मन्त्रकथनं नाम तृतीय उत्त्वासः ॥



चतुर्थ उल्लासः



श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि श्रीप्रासादपरामनुम् ।

मन्त्रराज वदेशान न्यासध्यानादिभिः सह ॥ १॥

Śrī Devī said :

O Īśāna ! I want to hear about the Śrī-prāsāda-parā Mantra. Kindly tell Me about that King of Mantras along with its Nyāsa and Dhyāna.

श्रीईश्वर उवाच ॥

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण शिवाकारं प्रजायते ॥ २॥

Śrī Īśvara said :

Listen, O Devī ! I am telling you what you have asked By merely hearing it one becomes like Śiva.

इतः पूर्वं मया नोक्तो मन्त्रोऽयं यस्य कस्यचित् ।

तव स्नेहाद्वदाम्यस्य शृणु मत्प्राणवल्लभे ॥ ३॥

I have never told this Mantra to anyone prior to this moment Out of My love for You I will now tell it O Beloved of My life, listen

अनन्तचन्द्रभुवनमिन्दुबिन्दुयुगान्वितः ।

श्रीप्रासादपरामन्त्रो भुक्तिमुक्तिफलप्रदः ॥ ४॥

पराप्रासादमन्त्रस्तु सादिरुक्तः कुलेश्वरि ।

Extrication of the Śrī prasāda parā Mantra

Ananta Candra is Nāda-Bindu (न), Bhuvana is Aukāra (अ), Bindu is Hakāra (ह) and Bindu Yuga is Sakāra (स) Thus the Śrī-Prāsāda-parā Mantra is Hsaurn (ह्रौं). It is the bestower of both Enjoyment and Emancipation. O Kuleśvarī ! The prāsāda-parā Mantra is said to begin with Sa, that is, it is Shaum (स्हौं).

प्रकाशनन्दरूपत्वात् प्रत्यक्षफलदानतः ॥ ५॥

प्रसन्नचित्तवश्यत्वात् प्रसिद्धार्थनिरूपणात् ।
 प्राक्तनाद्य प्रशमनात् प्रपन्नार्तिविनाशनात्
 प्रसादकरणाच्चीघ प्रसादमनुरीरितः । ६॥

Word meaning of Prasada Mantra

Being of the form of Prakaśānanda (Bliss of Light), due to yielding direct Fruits, being captivated by a pleasant mind, due to enjoying the famous meaning due to pacifying the former sins due to destroying the palas of those who resort to it, and being pleased very soon this Mantra has been called Prāsāda

परतत्त्वस्वरूपत्वात् परमात्मप्रकाशनात् ।
 परमानन्दजननात् परधर्मनिदर्शनात् ॥ ७॥
 परोक्षफलदानाच्च परमैश्वर्यकारणात् ।
 परत्वात् सर्वमन्त्राणां परमन्त्र इतीरितः ॥ ८॥
 कुलमन्त्रमिदं देवि न्यासं शृणु वदामि ते ।

Being of the form of Truth Beyond, due to throwing light on the Self Beyond, due to providing the Bliss Beyond, due to expounding the Dharma Beyond, due to providing Fruits Beyond, being the cause of Affluence Beyond, and being Beyond comparison with other Mantras, this has been called Parā (Beyond) Mantra. This is the Kula-Mantra. Now listen to its Nyāsa.

आदौ प्रातः समुत्थाय गुरुदेवानुधिन्तनम् ॥ ९॥
 कन्दमूले मनः कृत्वा कुर्याद्विष्णुमुत्रमोघनम् ।
 शैवास्यशोधनं स्नानं सन्ध्यातर्पणमाचरेत् ॥ १०॥
 एकान्तं द्वारयजनं विघ्नत्रयनिवारणम् ।
 पूजास्थानप्रवेशश्च तथासनोपवेशनम् ॥ ११॥

Delineation of Duties prior to Nyasa

First of all, rising in the morning, one should concentrate upon the Guru. Then, after remembering the Kula-Mantra, one should relieve himself of the nature's call etc. After that, washing of the mouth, bathing, morning prayer and presentation of libations of water should be done. Thereafter, performing the doot-worship in an isolated manner and driving away all the three obstacles (Daivika, atmospheric and terrestrial) one should enter into the place of worship and occupy the proper seat.

देवीपूजागृहध्यान शिवादिगुरुवन्दनम् ।

आसनं गणपक्षेत्रपालवन्दनमीश्वरि ॥ १२ ॥

Then, O Īśvarī ' the Sādhaka should concentrate on the house of Devi's worship, submit prayers to Śiva and Guru, purify the Seat and pray to Gaṇapati and Kṣetrapālas

पादुकास्पर्शनस्यैव दिननाम्यार्चनं प्रिये ।

कराङ्गशोधनं प्राणायामः स्वस्वहारन्धके ॥ १३ ॥

Thereafter, O Beloved ' Remembering the Guru-pādukā-mantra and worshipping the Dina-nātha (Sun), one should purify his hands and body, and then devoting his mind to the Brahmarandhra, perform Prāṇāyāma.

दिग्बन्धनछाज्जयुग्मं विधियुक्ताश्च मातृकाम् ।

दशप्रकारभूताख्या लिपिं कमठसङ्गकाम् ॥ १४ ॥

After Digbandha two Aṅga-nyāsas, ten Mātrkā-nyāsas (1 Antra-mātrkā-nyāsa, 2-4 the three Bahur-mātrkā nyāsas, 1 c. nyāsa of Sṛṣṭi, Sthiti and Samhāra, 5 Kālā-mātrkā, 6 Srikantha-mātrkā,, 7 Keśava-mātrkā, 8- Lajjā bīja-mātrkā, 9 Rāmābīja-mātrkā and 10. Kāma Bīja-mātrkā Nyāsas) should be performed. After that the Rṣi etc Nyāsa of the Śrī-parā-prāsāda Mantra should be performed.

ऋषिरस्य परः सम्भुरछन्दःश्लाघ्यस्तपूर्विका ।

गायत्री देवता चात्र सर्वमन्त्रेश्वरी परा ॥ १५ ॥

दीर्घत्रययुतं मूलं बीजं शक्तिश्च कीलकम् ।

- षड्दीर्घयुक्तमूलबीजेन षडङ्गानि च पार्वति ॥ १६ ॥

Rṣyadi nyāsa of Śrī para prasada Mantra

O Pārvatī ' Rṣi of this Mantra is Para Śambhu, Chanda is Avyaktā, Devatā is Sarva-mantresvarī Parā, Bīja, Śakti and Kīlaka are Mula Bījas with three long Svaras, 1 c. Bīja Hsrah, Śakti Hsūh Shm, Kīlaka Hsūh Shm. Thereafter, Śaḍaṅga-nyāsa should be performed with the Mula Bījas with long Svaras.

विनियोगः : ॐ अस्य श्रीपरा-प्रसादमन्त्रस्य परशम्भु ऋषिः, अव्यक्ता गायत्री छन्दः सर्वमन्त्रेश्वरी परादेवता ह्सा र्हा बीजं ह्सी र्ही शक्तिः, ह्सू र्हू कीलक, सर्वमन्त्रेश्वरी परा देवता प्रसाद सिद्धचर्ये विनियोगः ।

ऋष्यादिन्यासः : पर शम्भु ऋषये नमः शिरसि । अव्यक्ता-गायत्री छन्दसे नमः मुखे । सर्वमन्त्रेश्वरी परा देवतायै नमः ह्रदि । ह्सा र्हा बीजाय नमः गुह्ये । ह्सी र्ही शक्तये नमः नाभौ । ह्सू र्हू कीलकाय नमः लिङ्गे । सर्वमन्त्रेश्वरी-परा-देवता-प्रसाद-सिद्धचर्ये विनियोगाय नमः पादयो ।

करन्यासः हस्तौ हस्तौ अगुष्ठाभ्यां नमः हस्ती स्त्री तर्जनीभ्यां नमः । हस्तौ स्त्री मध्यमाभ्यां नमः, हस्तौ स्त्री अनामिकाभ्यां नमः । हस्तौ स्त्री कनिष्ठिकाभ्यां नमः हस्तौ स्त्री कर तल कर पृष्ठाभ्यां नमः

षडङ्गन्यासः हस्तौ स्त्री हृदयाय नमः हस्तौ स्त्री शिरसे स्वाहा हस्तौ स्त्री शिखायै वषट् । हस्तौ स्त्री कवचाय हु हस्तौ स्त्री नेत्रत्रयाय वौषट् हस्तौ स्त्री अस्त्राय फट् ईशतत्पुरुषाद्योरसद्योजातात्मनस्तथा ।

पञ्चाङ्गुलिषु विन्यस्य मूर्तिं वक्त्रेण विन्यसेत् ।। १७ ।

पञ्चसु ब्रह्मणि तथैवाङ्गविन्यासभावरेत् ।

आधारशक्तिप्रारम्भ्य पीठमन्त्रान्तमम्बिके ।। १८ ।।

अल्पशोदा कुलेशानि कुर्यात् पूर्वोक्तवर्त्मना ।

Alpa Śodhā-nyāsa :

O Ambika ' Nyasa with the five fingers should be performed for Iṣāna, Tatpuruṣa, Aghora, Sadyojāta and Atmā Similarly Nyasa should respectively be performed in the Mūrdhā, Mukha, Hṛdaya, Guhya and pāda-deśa respectively with the five fingers beginning with the thumb These Nyāsa should begin with the Adhāra-śakti and end with the Pīṭha Mantra Thus O Kulesanī ' one should perform the A.pa.sodhā-nyāsa

The whole process should be as follows

मूर्तिन्यासः ॐ ऐ ह्रीं श्रीं हस्तौ स्त्रीं हो ईशानाय नमः अगुष्ठयो ॐ-६ हे तत्पुरुषाय नमः-तर्जनीयो ॐ-६ हु अघोराय नमः-मध्यमयो । ॐ-६ हि वामदेवाय नमः अनामिकयो ॐ-६ ह सद्योजाताय नमः कनिष्ठिकयो

Similarly one should perform Nyāsa in Mūrdhā, Mukha, Hṛdaya, Guhya and Pādadeśa also, with thumb and other fingers

Thereafter, in the same order, Nyāsa should be performed in the Urdhva, Prāk, Dakṣiṇa, Udīcya, and Pāścīma faces with the thumb and other fingers.

After that Śaḍaṅga Nyāsa should be performed with Hṣaṁ Hṣīm etc, and then with Shām Shīm etc

Then Śaḍaṅga Nyāsa in the following manner should be performed

ॐ ऐ ह्रीं श्रीं हस्तौ स्त्रीं सर्वज्ञाय नमः अगुष्ठयो । ॐ-६ अमृते तेजोमालिनि नित्यं तृप्ताय नमः तर्जनीयो ॐ-६ ब्रह्म शिरसे स्वाहा ज्वलित शिखि शिखायानादि बोधाय नमः मध्यमयो । ॐ-६ वज्रिणे वज्रहस्ताय स्वतन्त्राय नमः अनामिकयो । ॐ-६ सौं वीं ह्रीं नित्यमनुपशक्तये नमः कनिष्ठिकयो । ॐ-६ श्रीं श्लीं पशु हु फट् यित्यमनन्तशक्तये नमः करतलयो ।

In the same order Nyāsa should be performed in the Hṛdaya etc six organs. Now Nyāsa for the fortyeight Kalās should be performed putting Aum before each Mantra. First, the Nyāsa should be performed with the thumb and bound fist

ॐ ईशान सर्व विद्याना शशिन्यै नम ऊर्ध्व-वक्त्रे । ईश्वर सर्व भूताना अङ्गदायै नम पूर्व-वक्त्रे । ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्महृदायै नम दक्ष-वक्त्रे । ब्रह्मा शिवो मे अस्तु मरीच्यै नम उत्तर वक्त्रे । सदाशिवोऽशुमालिन्यै नम पश्चिम वक्त्रे

Now the Nyāsa should be performed with thumb and first finger joined together.

तत्पुरुषाय विद्महे शान्त्यै नम पूर्व-वक्त्राद्य महादेवाय धीमहि विद्यायै नम दक्षिण वक्त्राद्य । तन्नो रुद्र प्रतिहायै नम उत्तर वक्त्राद्य प्रचोदयात् निवृत्त्यै नम पश्चिम-वक्त्राद्य ।

Nyāsas to be performed with thumb and muddle finger joined together :

अघोरेभ्य तमायै नम हृदि अथ घोरेभ्यो मोहायै नम ग्रीवाया । घोर क्षमायै नम दक्षासे घोरतरभ्यो निद्रायै नम वामासे । सर्वत सर्वव्याध्यै नम नाभौ । सर्वभ्यो मृत्यवे नम कुक्षौ । नमस्ते अस्तु क्षुधायै नम पृष्ठे । रुद्ररूपेभ्य तृष्णायै नम वक्षसि

Nyāsa to be performed with thumb and ring finger joined together :

वामदेवाय नमो रजायै नम गुह्यै । ज्येष्ठाय नम श्रेष्ठाय नमो रक्षायै नम लिङ्गे । रुद्राय नमो रत्यै नम दक्षारौ । कालाय नमो मालिन्यै नम वामारौ । कल-विकरणाय नम काम्यायै नम दक्ष जानुनि । विकरणाय नम शशिन्यै नम वाम-जानुनि । बल-विकरणाय नम क्रियायै नम दक्ष जघाया । विकरणाय नम वृद्ध्यै नम वाम जघाया । बलाय नम स्थिरायै नम दक्ष-स्फिधि । बल-प्रमथनाय नम रात्र्यै नम वाम-स्फिधि । सर्व-भूत-दमनाय नमो भ्रामिण्यै नम कट्या । मनोन्मनाय नम मोहिन्यै नम दक्ष-पार्श्वे । उन्मनाय नमो जरायै नम वाम-पार्श्वे ।

Nyāsa should be performed with thumb and little finger joined together :

सद्योजात प्रपद्यामि सिद्धयै नम दक्ष पाद तले । सद्योजाताय वै नम ऋद्धयै नम वाम-पाद-तले । मवे लक्ष्म्यै नम दक्ष हस्त तले । भवे धृत्यै नम वाम-हस्त-तले । नातिमवे मेधायै नम नासिकाया । मवस्व माम प्रज्ञायै नम शिरसि । ॐ मव-प्रभायै नम दक्ष बाहौ । उद्भवाय नम सुधायै नम वाम-बाहौ ।

महाषोडाह्यं न्यास ततः कुर्यात् समाहितः ।

सक्यमाणन विधिना देवताभावसिद्धये ॥ १६ ॥

यस्य ह्यपि नवोक्तं तव स्वनेहाद्वयाम्बहम् ।

प्रपन्नो भुवनं मूर्तिर्मन्त्रदैवतमातरः ।

महाषोडाह्यो न्यासः सर्वन्यासोत्तमोत्तमः ॥ २० ॥

Māha śodhā nyāsa :

Now for the Siddhi of the Devata-bhava one should perform according to rules the Maha śodha nyasa. This Nyāsa should not be told to any and everyone. I am telling to You out of My love for You. This Nyasa should be performed with respect of 1 Prapañca, 2 Bhuvana, 3 Murti, 4 Mantra, 5 Dāvata and 6 Mātrkā. Related to these this Maha śodha nyasa is the best of all the Nyasas.

तत्रादौ परमेशानि प्रपञ्चन्यास उच्यते

प्रपञ्चद्वीपजलधिगिरिपत्तनपीठका । २१ ।

क्षेत्र वनाश्रमगुहानदीचत्वरकोटिज

स्वेदाम्बुजजरायुजा इत्युक्तास्ते हि शोडशः । २२ ।

श्रीमाया कमला विष्णुवल्लभा पद्मधारिणी ।

समुद्रतनया लोकमाता कमलवासिनी । २३ ।

इन्दिरा मा रमा पद्मा तथा नारायणप्रिया ।

सिद्धलक्ष्मी राजलक्ष्मीर्महालक्ष्मीरिति ।

शक्तयस्तु प्रपञ्चानां स्वराणामधिदेवताः । २४ ।

Prapañca Nyāsa

O Paramesānu ! First of all I am telling You the Prapañca Nyāsa, which should be performed for Śrī, Māyā, Kamalā-Viṣṇuvallabhā, Padma-dhārīnī, Samudra tanayā, Loka mātā, Kamala vāsīnī, Indirā, Māyā, Rāmā, Padmā, Nārayanapriyā, Siddha-Lakṣmī, Rāja-Lakṣmī and Mahā-Lakṣmī respectively in the forms of Prapañca, Dvīpa, Jalandhī, Giri, Pattana, Pīṭha, Kṣetra, Vana, Aśrama, Guhā, Nadī, Gahvara, Lubhija, Śvedaja, Anda a, and Jarayuja. These Śāktis are the presiding Deities of the Svaras in the Prapañca Nyāsa.

In the beginning of each of the following Mantra ॐ ऐ ह्रीं श्रीं ह्रीं and at the end of each स्त्रीं श्रीं ह्रीं ऐ ॐ should invariably be added.

अ प्रपञ्च रूपायै श्रियै नमः शिरसि । अ द्वीपरूपायै मायायै नमः मुखवृत्ते । इ जलधिरूपायै कमलायै नमः दक्ष-नेत्रे । इ गिरिरूपायै विष्णुवल्लभायै नमः दाम-नेत्रे । उ पत्तन रूपायै पद्मधारिण्यै नमः दक्ष-कर्णे । ऊ पीठरूपायै समुद्रतनयायै नमः वाम-कर्णे । ऋ क्षेत्र रूपायै लोक-मात्रे नमः दक्ष-नासा-पुटे । ॠ वनरूपायै कमलवासिन्यै नमः वाम-नासा-पुटे । लृ आश्रमरूपायै इन्दिरायै नमः दक्ष-गण्डे । लृ गुहारूपायै मायायै नमः दाम-गण्डे । ए नदी-रूपायै रमायै नमः ऊर्ध्वोष्ठे । ए चत्वर-रूपायै पद्मायै नमः अधरोष्ठे । ओ उट्टिज-रूपायै नारायण-प्रियायै नमः ऊर्ध्व-दन्त-पत्तौ । औ स्वेदज-रूपायै सिद्धि-लक्ष्म्यै नमः अधो-दन्त-पत्तौ । अ अम्बुजरूपायै महालक्ष्म्यै नमः जिह्वा-मूले । अ जरायुजरूपायै महालक्ष्म्यै नमः जिह्वा- ।

लवस्त्रुटि कला काष्ठा निमेष क्षास एव हि ।
घटिका च मुहूर्तश्च प्रहरो दिवसस्तथा ।। २५ ।।
सन्ध्या रात्रिस्तिथिश्चैव वारो नक्षत्रमेव च ।
योगश्च करण पक्षी मासो राशिर्जतुस्तथा ।। २६ ।।
अयन वत्सरयुगप्रलया पञ्चविंशति ।
एतेषा स्थाननियमो हृदयान्तः समीरितः । २७ ।
आर्योमा चण्डिका दुर्गा शिवाऽपर्णाऽम्बिका सती ।
ईश्वरी शाम्भवीशानी पार्वती सर्वमङ्गला । २८ ।।
दाक्षायणी हैमवती महामाया महेश्वरी ।
मृडानी चैव रुद्राणी सर्वाणी परमेश्वरी । २९ ।।
काली कात्यायनी गौरी मवानीति समीरिता ।
शक्तयः स्युलवादीना स्पर्शानामधिदेवताः
एतासां स्थाननियमो हृदयान्तः समीरितः ।। ३० ।।

The Nyasa in the different parts of the body should be performed with the consonants Ka to Ma. Here the Presiding Deities Āryā, Umā, Candikā, Durgā, Śivā, Aparnā, Ambikā, Sati, Īśvarī Śāmbhavī, Īśānī, Pārvatī Sarvamangalā, Dākṣāyaṇī Mahamaya, Maheśvarī, Mṛdanī Rudraṇī Sarvāṇī Paramesvarī Kālī Kātyāyaṇī, Gaurī and Bhavānī in the forms of Lava, Truṭi, Kalā, Kāsthā, Nimeṣa, Śvāsa, Ghatikā, Muhurta, Prahara, Divasa, Sndhyā Ratn, Tithi, Vāra, Nakṣatra, Yoga, Karana, Pakṣa, Māsa, Rāsi, Rta, Ayana, Vatsara, Yuga and Pralaya respectively. These are twentyfive in number. Their Nyāsa should be performed according to the rules, from Dakṣa-bāhu-mūla to Hṛdaya.

क लवरूपायै आर्यायै नमः दक्ष बाहू मूले ख त्रुटिरूपायै उमायै नमः दक्ष कूर्परै । ग कलारूपायै चण्डिकायै नमः दक्ष मणि बन्धे । घ काष्ठा रूपायै दुर्गायै नमः दक्षगुल्लि मूले । ङ निमेष रूपायै शिवायै नमः दक्षगुल्ल्यग्रे ।

च क्षास रूपायै अपर्णायै नमः वाम-बाहु मूले । छ घटिका रूपायै अम्बिकायै नमः वाम कूर्परै । ज मुहूर्त रूपायै सत्यै नमः वाम मणि बन्धे । झ प्रहर रूपायै ईश्वर्यै नमः वामगुल्लि मूले । ञ दिवस रूपायै शम्भव्यै नमः वामगुल्ल्यग्रे ।

ट सन्ध्या-रूपायै ईशान्यै नमः दक्ष पाद मूले । ठ रात्रि रूपायै पार्वत्यै नमः दक्ष जघायाम् । ड तिथि-रूपायै सर्व-मङ्गलायै नमः दक्ष गुल्फे । ढ वार रूपायै दाक्षायण्यै नमः दक्ष पादागुल्लि मूले । न नक्षत्र-रूपायै हैमवत्यै नमः दक्षपादागुल्ल्यग्रे ।

त योगरूपायै महामायायै नमः वाम पाद-मूले । थ करणरूपायै माहेश्वर्यै नमः वाम जघायाम् । द पक्षरूपायै मृडान्यै नमः वाम गुल्फे । ध मासरूपायै रुद्राण्यै नमः वाम-पादागुल्लि मूले । न राशि रूपायै शर्दाण्यै नमः वामपादागुल्ल्यग्रे ।

प ऋतु रूपायै परमेश्वर्यै नम दक्ष कुक्षौ फ अयन रूपायै काल्यै नम
वामकुक्षौ ब वत्सर रूपायै कान्ध्यायन्यै नम पृष्ठ वशे । भ युग रूपायै गौर्यै नम
नाभौ । म प्रलय रूपायै भवान्यै नम हृदये ।

पञ्चभूतानि तन्मात्रं ज्ञानकर्मेन्द्रियाणि च ।

गुणान्तं करणावस्था ध्यायेद्दोषान् दशानिलान् ॥ ३१ ॥

ब्राह्मी वागीश्वरी वाणी सावित्री घ सरस्वती ।

गायत्री वाक्प्रदा पश्चात् सारदा भारती प्रिये

विद्यात्मिका पञ्चभूतव्यापकानामधीश्वरा ॥ ३२ ॥

वाग्मव भुवनेशील लक्ष्मीबीज त्रितारकम् ।

त्रितारमूलीविद्यान्तं मातृकाक्षरतः परम् ॥ ३३ ॥

वदेत् प्रपञ्चरूपायै श्रिये नम इति क्रमात् ।

प्रपञ्चादिभिरायोज्य वर्णान् शक्तीर्नियोजयेत् ।

मातृकान्याससंप्रोक्तस्थानेष्वेव न्यसेत् प्रिये ॥ ३४ ॥

त्रितारमूलसकलप्रपञ्चादि स्वरूपतः ।

आद्यै पराद्यादेभ्योनम उक्त्वा व्यापकं न्यसेत् ॥ ३५ ॥

Now the Nyāsa should be performed in respect of Brāhmī, Vagīśvarī, Vanī, Savitrī, Śarasvatī, Gavatī, Vākpradā, Śāradā, Bharatī, Viśvātmikā, who are the Presiding Deities of the Five Elements and in other parts comprehensively. For this Nyāsa the Bijas from Vagbhava Bhuvaneśī, Lākṣmī, Trītaraka, and all Mulabijas together i. e. Ya, Ra, La, Va, Śa, Ṣa, Śa, Ha, La, Kṣa and A to Kṣa should be taken.

य पृथिव्यप्तेजो वाय्वाकाशाख्य पञ्चतन्मात्र रूपायै वागीश्वर्यै नम वामासे त
वाक् पाणि पाद पायूपस्थाख्य-पञ्च-कर्मान्देय-रूपायै वाण्यै नम अपर-गले व
श्रोत्र त्वक् चक्षुर्जिह्वा घ्राणाख्य पञ्च ज्ञानेन्द्रिय रूपायै सावित्री नम दक्ष कक्षे । श
प्राणोपान ध्यानोदान समानाख्य पञ्चप्राण रूपायै सरस्वत्यै नम वाम कक्षे घ
सत्त्व रज तमाख्य गुणत्रय रूपायै गायत्री नम हृदयादि दक्ष पाणि पर्यन्त । स
मनोबुद्ध्यहङ्कारचित्ताख्यान्त करण चतुष्टय रूपायै वाक्-प्रदायै नम हृदयादि वाम-
पाणि पर्यन्त ह जाग्रत्-स्वप्न-सुषुप्ति तुरीयावस्था चतुष्टय-रूपायै सारदायै नम
हृदयादि-दक्ष-पादान्त । ल त्वगसृग्मांस मेदास्थि-मज्जा-शुक्राख्य-सप्त धातु रूपायै
भारत्यै नम हृदयादि-वाम-पादान्त । क्ष वात-पित्त-श्लेष्माख्य-दोषत्रयरूपायै
विद्यात्मिकायै पञ्चभूत व्यापिकाधीश्वर्यै नम हृदयादि भूयुगान्त अक्ष मूल सकल
प्रपञ्च-रूपायै पराम्बा-देव्यै नम सर्वाङ्ग व्यापक ।

प्रपञ्चन्यास एव स्याद् भुवनन्यास उच्यते ।

त्रितारमूलमन्त्रान्ते अ आ इ अतल वदेत् ॥ ३६ ॥

लोकश्च नित्यश्चैव शतकोटिपद ततः ।

गुह्याद्या योगिनी मूलकंयुतन्तु वदेत् प्रिये ॥ ३७ ॥

वदेदग्धारशक्त्यम्बादेव्यै च पादयोर्न्यसेत् ।
 ई उ ऊ वितल गुह्यतर चानन्तसङ्गकम् ।
 शेषश्च पूर्ववत् प्रोच्य गुल्फयोर्दवि विन्यसेत् । ३८ ।
 ॠ ॡ ल सुतलश्चातिगुह्य चाविन्यसङ्गकम् ।
 शेषश्च पूर्ववत् प्रोच्य जङ्घयोर्विन्यसेत् प्रिये । ३९ ।
 लृ ए ऐ महातलश्च महागुह्य पद तत् ।
 शेषश्च पूर्ववत् प्रोच्य देवि जान्घो प्रविन्यसेत् । ४० ॥
 ओ औ तलातल देवि पर गुह्याभिधानकम् ।
 शेषश्च पूर्ववत् प्रोच्य ऊवोदैवशि विन्यसेत् । ४१ ॥
 अ अ' रसातलस्यैव रहस्य ज्ञानसङ्गकम् ।
 शेषश्च पूर्ववत् प्रोच्य गुह्यदेशे प्रविन्यसेत् । ४२ ।
 कवर्गणापि पाताल लोकेति निलयेति च ।
 शेषश्च पूर्ववत् प्रोच्य मूलाधारे तु विन्यसेत् । ४३ ॥
 घवर्ग भूतलस्येति रहस्य हाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य स्वाधिह्यने न्यसेत् प्रिये । ४४ ॥
 टवर्गेण भुवो लोक रहस्य राकिणीमपि ,
 शेषश्च पूर्ववत् प्रोच्य नाभौ च विन्यसेत् प्रिये । ४५ ॥
 तवर्ग स्वश्च परमरहस्य लाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य हृदये विन्यसेत् प्रिये । ४६ ॥
 पवर्गश्च महर्लोक रहस्य काकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य तालुमूले न्यसेत् प्रिये । ४७ ॥
 यवर्गश्च जनो गुप्ततरश्च हाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य आशयाश्च न्यसेत् प्रिये । ४८ ॥
 शर्वर्गश्च तपश्चातिगुह्यश्च हाकिनीमपि ।
 शेषश्च पूर्ववत् प्रोच्य ललाटे विन्यसेत् प्रिये । ४९ ॥
 ल क्ष सत्य महागुह्यं यक्षिणीमपि च प्रिये ।
 शेषश्च पूर्ववत् प्रोच्य ब्रह्मरन्ध्रे च विन्यसेत् । ५० ॥
 त्रितारमूलमन्त्रान्ते क्षतुर्दशभुवं वदेत् ।
 नाधिपायै श्रीपरायै देव्यै च व्यापक न्यसेत् । ५१ ॥

Bhuvana Nyāsa .

Foregoing has been the procedure of Prapañca-nyāsa. Now I am telling the Bhuvana-nyāsa. First of all taking the Mula-mantra *Om Hrih Śrīm Hsauh* and thereafter putting *Om Am Im*, one should add *Atala-loka nitya-śatakoṭi-Guhyakhya Yogini devata Yutadhara- (Adhāra-) śaktyamba devyai*. With this Mantra one should perform Nyāsa in the feet. Then after the Mula-mantra *Im Um Um vitala* should be put and the rest as before. With this the Nyāsa in the

Gulpha should be performed. Similarly, Nyāsa with the respective Mantras given below should be performed in other parts of the body. The Mantras and the bodily parts in which the Nyāsa has to be performed, are as follows. However, Aum Hrim Śrīm Hsauh should invariably be added in the beginning of each of the Mantras.

अ ओ इ अतल लोक-निलय शत कोटि गुह्याख्य योगिनी देवता युगाधार-शक्त्यम्बा देव्यै नमः पादयो ई उ ऊ वितल लोक-निलय शत कोट्यति गुह्य योगिनी मूल देवता युतानन्त-शक्त्यम्बा देव्यै नमः गुल्फयो ऋ लृ सुतल लोक-निलय शत कोट्यति गुह्य योगिनी मूल देवता युताचिन्त्य शक्त्यम्बा देव्यै नमः जघयो लृ ए ऐ महातललोकनिलयशतकोटिमहागुह्याख्य योगिनी मूल देवता युत स्वातंत्र्य शक्त्यम्बा देव्यै नमः जान्वो । ओ औ तलातल-लोक निलय शत कोटि रहस्य योगिनी मूलदेवता युत परम गुह्यशक्त्यम्बा देव्यै नमः ऊर्वो । अ अ रसातल लोक निलय शत कोटि रहस्य योगिनी मूल देवता युत ज्ञान शक्त्यम्बा देव्यै नमः गुह्य । क पू पाताल लोक निलय शत कोटि रहस्याति रहस्य योगिनी मूल देवता युत क्रिया शक्त्यम्बा देव्यै नमः मूलाधारे । च-पू भूर्ली निलय शत कोट्यति रहस्य योगिनी मूल देवता युत श्रीडाकिनी शक्त्यम्बा देव्यै नमः स्वाधिष्ठाने । ट पू भुवर्लोक निलय शत कोटि महारहस्य योगिनी मूल देवता युत श्रीराकिणी शक्त्यम्बा देव्यै नमः नाभौ । त पू स्वर्लोक निलय शत कोटि परम रहस्य योगिनी मूल देवता युत लोकिनी शक्त्यम्बा देव्यै नमः हृदये । प-पू महर्लोक निलय शत कोटि गुप्त योगिनी मूल देवता युत श्रीकाकिनी शक्त्यम्बा देव्यै नमः तालु मूले । य ४ जन लोक निलय शत कोटि गुप्तघर योगिनी मूल देवता युत श्रीशाकिनी शक्त्यम्बा देव्यै नमः आज्ञायाम् । श ४ तपोलोक निलय शत कोट्यति गुप्त योगिनी मूल देवता युत हाकिनी शक्त्यम्बा देव्यै नमः ललाटे । ल ६ सत्य लोक निलय शत कोटि महा गुप्त योगिनी मूल देवता युत याकिनी शक्त्यम्बा देव्यै नमः ब्रह्मरन्ध्रे । अ ६ सतुर्दश भुवनाधिपाटे श्रीपराम्बा देव्यै नमः सर्वाङ्गे व्यापक ।

कृत्वैव भुवनन्यास मूर्तिन्यासमथाचरेत् ।

केशवनारायणमाधवगोविन्दविष्णवः ॥ ५२ ॥

मधुसूदनसङ्कशः स्यात्त्रिविक्रमवामनी ।

श्रीधरश्च इषीकेशः पद्मनाभो दामोदरः ।

वासुदेवः सङ्कर्षणः प्रद्युम्नश्चनिरुद्धकः ॥ ५३ ॥

अशोल्केन्द्राणी चेशानी चाग्राह्यनयना तथा ।

अद्विष्ट रुपिणी लूका नूनदोषैकनायिका ॥ ५४ ॥

ऐङ्गरिणी चौधवती सर्वकामाजनप्रभा ।

अरिथ मालाधरा वेति सम्प्रोक्ता स्वर्देवता ॥ ५५ ॥

भवः शर्वोऽथ रुद्रश्च पशुपतिस्तु एव च ।

महादेवस्तथा भीम ईशस्तत्पुरुषास्तथा ॥

आधोरसद्योजातौ च वामदेव इतीरिताः ॥ ५६ ॥

करभद्रा खगधला गरिमादिफलप्रदा ।
घण्टाधरोन्नयना चन्द्रधत्री तत् परम्
छन्दोमयी जगत्स्थाना ज्वलत्तारा तत् परम् ॥ ५७ ॥
ज्ञानदा च टङ्कधरा धृतिर्द्वादश ईरिता ।
कभादीना उद्धान्ताना वर्णाना देवतास्त्विमा ॥ ५८ ॥
ब्रह्मा प्रजापतिर्वैधा परमेष्ठी पितामह ।
विधाता च विरिञ्चिश्च खल च चतुरानन ॥
हिरण्यगर्भ इत्युक्ता क्रमाद् ब्रह्मादयो दश ॥ ५९ ॥
यक्षिणी रजिनी लक्ष्मीर्यजिणी शशिधारिणी ।
षडाधारलया सर्वनायिका हसितानना ।
ललिता च क्षमा चेति प्रोक्ता याद्यर्णदेवता ॥ ६० ॥
त्रितारमूलमन्त्रान्ते स्वरान् विष्णून् सशक्तिकान् ।
घतुर्ध्या नमसा युक्तान् मस्तके ध्याने न्यसेत् ॥ ६१ ॥
सस्कन्धपार्श्वकट्युरु जानुजङ्घापदेषु च ।
दक्षादिवामपर्यन्त विन्यसेत् परमेश्वरि ॥ ६२ ॥
कभाद्यर्णयुतान् मन्त्री मवादीन शक्तिसयुतान् ।
पादपार्श्वबाहुकण्ठपक्षवक्त्रेषु विन्यसेत् ।
दशाधारेषु ब्रह्मदीन् यादि शक्तियुताभ्यसेत् ॥ ६३ ॥
त्रितारमूलमन्त्रान्ते श्रीत्रिमूर्त्यम्बिका वदेत् ।
आये पराम्बादेव्यै च नमसा व्यापकं न्यसेत् ॥

After performing the Bhuvana Nyāsa in the aforesaid manner one should perform Murti Nyāsa. The formula for each Nyāsa and the parts of the body where the Nyāsa is to be performed should be as follows. Here also, Aum, Hriṃ Śriṃ Hsauḥ should be prefixed to each of the Mantras.

अ केशवाक्षर-शक्तिभ्या नम ललाटे । अ नारायणाद्याभ्या नम दक्ष मुखे । इ माधवेष्टाभ्या नम दक्ष स्कन्धे । ई गोविन्देशानीभ्या नम दक्ष कुक्षौ । उ विष्णुग्राभ्या नम दक्षिणोरी । ऊ मधुसूदनोर्ध्व नयनाभ्या नम दक्ष जानुनि । ऋ त्रिविक्रम ऋद्धिभ्या नम दक्ष जङ्घायाम् । ॠ वामन रूपिणीभ्या नम दक्ष पादे । लृ श्रीधर लुप्ताभ्या नम वाम पादे । लृ द्वीकेश लूनदोषाभ्या नम वाम जङ्घायाम् । ए पद्मनाभैक नायिकाभ्या नम वाम जानुनि । ऐ दामोदरैकरिणीभ्या नम दामोरी । ओ वासुदेवोद्यवतीभ्या नम वाम कुक्षौ । औ सङ्कर्षण सर्वकामाभ्या नम वाम स्कन्धे । अ प्रद्युम्नाञ्जन प्रभाभ्या नम वाम मुखे । अ अनिरुद्धास्थि माला धराभ्या नम वाम मस्तके । क भ भव कर भद्राभ्या नम दक्ष पादे । ख ब शर्व खग बलाभ्या नम वाम पादे । ग फ रुद्र गरिमादि फल प्रदाभ्या नम दक्ष पार्श्वे । घ प पशुपति धर्म प्रशमनीभ्या नम वाम पार्श्वे । ङ न उग्र पति नासाभ्या नम दक्ष बाहौ । च घ महादेव चन्द्रार्ध धारिणीभ्या नम वाम बाहौ । छ द भीम छन्दोमयीभ्या नम कटे । ज थ ईशान जगत्स्थानाभ्या नम ऊर्ध्वास्थे । झ

Mantra Nyāsa

After Murti Nyāsa the Mantra Nyāsa should be performed in the following manner Here also Aum Hrim Srim Hsaah should be prefixed to each Mantra.

अ आ इ एक लक्ष कोटि भेद प्रणदाद्यक्षाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै नमः सकल फल प्रदायै एक कूटेश्वर्यम्बा देव्यै नमः मूलाधार ई ३ ऊ ति लक्ष कोटि भेद ह्रसादि द्व्यक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै नमः सकल फल प्रदायै द्वि कूटेश्वर्यम्बा देव्यै नमः लिंगे । ॐ ॐ लृ त्रि लक्ष कोटि भेद उच्छ्वादे त्र्यक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै त्रिकूटेश्वर्यम्बायै नमः नाभौ लृ ए ऐ चतुर्लक्ष कोटि भेद चन्द्रादि चतुरक्षरात्मिकायै नमः अखिल मन्त्राधिदेवतायै सकल फल प्रदायै चतु कूटेश्वर्यम्बा देव्यै नमः हृदये आ भौ अ अ पञ्च लक्ष कोटि भेद सूर्यादि पञ्चाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै पञ्चकूटेश्वर्यम्बा देव्यै नमः कण्ठे क ख ग षडलक्ष कोटि भेद स्कन्दादि षडक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै षट् कूटेश्वर्यम्बा देव्यै नमः मुखे । घ ङ च सप्त लक्ष कोटि भेद गणेशादि सप्ताक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै सप्त कूटेश्वर्यम्बा देव्यै नमः नेत्रयो छ च झ अष्ट लक्ष कोटि भेद बटुकाद्यष्टाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै अष्ट कूटेश्वर्यम्बा देव्यै नमः आज्ञायाम् भ ट ठ नव लक्ष कोटि भेद ब्रह्मदेव नवाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै नव कूटेश्वर्यम्बा देव्यै नमः इन्द्रो । ड ढ ण दश लक्ष कोटि भेद विष्ण्वादि दशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै दश कूटेश्वर्यम्बा देव्यै नमः बिन्दौ त थ द एकादश लक्ष कोटि भेद रुद्राद्येकादशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै एकादश कूटेश्वर्यम्बा देव्यै नमः कलाया । ध न पे द्वादश लक्ष कोटि भेद सारस्वत्यादि द्वादशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै द्वादश कूटेश्वर्यम्बा देव्यै नमः उन्मन्याम् । फ ब न त्रयोदश लक्ष कोटि भेद लक्ष्म्यादि त्रयोदशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै त्रयोदश कूटेश्वर्यम्बा देव्यै नमः शिरोवृत्ते । म द र चतुर्दश लक्ष कोटि भेद गौर्यादि चतुर्दशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै चतुर्दश कूटेश्वर्यम्बा देव्यै नमः नादे । ल व श ष पञ्चदश लक्ष कोटि भेद दुर्गादि पञ्चदशाक्षरात्मिकायै नमः अखिल मन्त्राधि देवतायै सकल फल प्रदायै पञ्चदश कूटेश्वर्यम्बा देव्यै नमः नादाते । स ह ल ष षोडश लक्ष कोटि भेद त्रिपुरादि षोडशाक्षरात्मिकायै नमः अखिल मन्त्राधिदेवतायै सकल फल प्रदायै षोडश कूटेश्वर्यम्बा देव्यै नमः ब्रह्म रन्ध्रे । अ ष सप्त मन्त्रात्मिकायै पराम्बा देव्यै नमः सर्वाङ्गे व्यापक

मन्त्रन्यास विधयेत्यं दैवतन्यासमावरेत् ।

त्रितारमूलमन्त्रान्ते अ आ सहस्रकोटि च ।। ७८ ।

योगिनीकुलशब्दान्ते सेवितायै पद वदेत् ।
 निवृत्त्यम्बापद देव्यै नम इत्युच्चरेत् प्रिये ।। ७६ ।
 इ ई योगिनीप्रतिष्ठा शेष पूर्ववदुच्चरेत्
 उ ऊ तपरिव विद्याश्च शेष पूर्ववदुच्चरेत् ।। ८० ।
 ऋ ॠ शान्त तथा शान्ति शेष पूर्ववदुच्चरेत् ।
 लृ लृ मुनि शान्त्यतीता शेष पूर्ववदुच्चरेत् । ८१ ।
 ए ऐ देवश्च हृत्लेखा शेष पूर्ववदुच्चरेत्
 ओ औ राक्षसशब्दान्ते गगना पूर्ववत् परम् ।
 अ अ विद्याधर रक्ता शेष पूर्ववदुच्चरेत् । ८२ ।
 क ख सिद्धिमहोच्छ्रुष्या शेष पूर्ववदुच्चरेत् ।
 ग घ साध्यकरालाश्च शेष पूर्ववदुच्चरेत् ।। ८३ ।
 ङ ञ साप्सरस जया शेष पूर्ववदुच्चरेत् ।
 च ज गन्धर्वविजया शेष पूर्ववदुच्चरेत् ।। ८४ ।
 झ ञ गुह्यकशब्दान्ते अजिता शेष पूर्ववत् परम् ।
 ट ठ यक्षापराजिता शेष पूर्ववदुच्चरेत् ।। ८५ ।
 ढ ढ किन्नरवामाश्च शेष पूर्ववदुच्चरेत् ।
 ण त पन्नरगज्येष्ठाश्च शेष पूर्ववदुच्चरेत् ।। ८६ ।
 थ द य पितृरीदाम्बा शेष पूर्ववदुच्चरेत् ।
 ध न गणेशमायाश्च शेष पूर्ववदुच्चरेत् ।। ८७ ।
 प फ शैरवशब्दान्ते कुण्डली पूर्ववत् परम् ।
 ब भ वदुक कालीश्च शेष पूर्ववदुच्चरेत् ।। ८८ ।
 म य क्षेत्रेशशब्दान्ते कालरात्रिश्च पूर्ववत् ।
 र ल प्रथमभगवती शेष पूर्ववदुच्चरेत् । ८९ ।
 व श ब्रह्मसर्वेश्वरी शेष पूर्ववदुच्चरेत् ।
 ष स विष्णुश्च सर्वज्ञा शेष पूर्ववदुच्चरेत् ।। ९० ।
 ह ल रुद्रसर्वश्री शेष पूर्ववदुच्चरेत् ।
 क्ष घराचरशक्तिश्च शेष पूर्ववदुच्चरेत् ।। ९१ ।
 अञ्जुगुल्फजङ्घासु जानूरुकटिपार्श्वके ।
 स्तनकक्ष करस्कन्धकर्णमूर्द्धस्वपि क्रमात् ।। ९२ ।
 दक्षभागदिशामान्त विन्यसेत् कुलनायिके ।
 त्रितारमूलमन्त्रान्ते सर्वदेवात्मिका पदम् ।। ९३ ।
 आयै पराम्बादेव्यै च हृदये व्यापक न्यसेत् ।

Devatā Nyāsa

After performing Mantra Nyāsa the Devatā Nyāsa should be performed in the following manner. Here also the Mūla Mantra Aum Śrīm Hṛīm Hsauh should be prefixed before each Mantra.

अ आ सहस्र कोटि योगिनी कुल सेवितायै निवृत्त्यम्बा देव्यै नम दक्षिणपादागुहे
इ ई सहस्र कोटि योगिनी कुल सेवितायै प्रतिष्ठाम्बा देव्यै नम दक्षगुल्फे । उ सहस्र
कोटि तपस्वि कुल सेवितायै विद्याम्बा देव्यै नम दक्ष जघायाम् । ऋ ॠ सहस्र कोटि
ऋषि कुल सेवितायै शान्त्यम्बा देव्यै नम दक्ष जानुनि । लृ लृ सहस्र-कोटि-मुनि-
कुल सेवितायै शान्त्यतीताम्बा देव्यै नम दक्षारौ । ए ऐ सहस्र कोटि-देव-कुल-
सेविकायै हृत्लेखाम्बा देव्यै नम दक्ष कट्या । ओ औ सहस्र कोटि राक्षस कुल-
सेवितायै गगनाम्बा-देव्यै नम दक्ष पार्श्वे । अ अ सहस्रकोटि विद्याधर कुल सेवितायै
रक्तम्बा-देव्यै नम दक्ष-स्तने । क ख सहस्र-कोटि-सिद्ध-कुल-सेवितायै महाच्छुष्मा
देव्यै नम दक्ष कक्षे । ग घ सहस्र कोटि साध्यकुल सेवितायै करालाम्बा-देव्यै नम
दक्षकरे । ङ च सहस्र-कोटि-अप्सर कुलसेवितायै जयाम्बा-देव्यै नम दक्ष-स्कन्धे ।
छ ज सहस्र-कोटि-गन्धर्व-कुल-सेवितायै विजयाम्बा देव्यै नम दक्ष कर्णे । झ ञ
सहस्र कोटि गुह्यक-कुल-सेवितायै अजिताम्बा देव्यै नम दक्ष शिरसि । ट ठ सहस्र
कोटि यक्ष कुल-सेवितायै अपराजिताम्बा देव्यै नम वाम शिरसि । ड ढ सहस्र-
कोटि किन्नर-कुल सेवितायै वामाम्बा-देव्यै नम वाम कर्णे । ण त सहस्र-कोटि
पन्नग कुल-सेवितायै ज्योत्स्नाम्बा-देव्यै नम वाम स्कन्धे । थ द सहस्र-कोटि-पितृ
कुल सेवितायै रौद्राम्बा देव्यै नम वाम करे । ध न सहस्र कोटि गणेश कुल-
सेवितायै मायाम्बा देव्यै नम वाम कक्षे । प फ सहस्र कोटि मेरुव कुल सेवितायै
कुण्डलिन्यम्बा देव्यै नम वाम स्तने । ब भ सहस्र कोटि बटुक कुल सेवितायै
काल्यम्बा देव्यै नम वाम पार्श्वे । म य सहस्र कोटि क्षेत्रपाल कुल सेवितायै काल
काल रात्र्यम्बा देव्यै नम वाम कट्या । र ल सहस्र कोटि प्रथम कुल सेवितायै
भगवत्यम्बा देव्यै नम वामारौ । व श सहस्र कोटि ब्रह्म कुल सेवितायै सर्वेश्व-
र्यम्बा देव्यै नम वाम जानुनि । ष स सहस्र कोटि विष्णु कुल सेवितायै सर्वज्ञाम्बा
देव्यै नम वाम-जङ्घायाम् । ह ल सहस्र-कोटि-रुद्र-कुल-सेवितायै सर्व-कर्त्र्यम्बा
देव्यै नम वाम-गुल्फे । क्ष सहस्र-कोटि-घराष्टर कुल-सेवितायै कुल शक्त्यम्बा देव्यै
नम वाम पादागुहे । अ आ क्ष सर्वदेवतात्मिकायै परा शक्त्यम्बा-देव्यै नम
सर्वाङ्गे व्यापकं ।

देव्यास विभायेत्थं मातृकान्यासमाचरेत् ॥ ६४ ॥

त्रितामूलमन्त्रान्ते कवर्गान्तकोटिभू ।

चरीकुलसेवितायै आ क्षा हि मङ्गलापदम् ॥ ६५ ॥

अम्बादेव्यै नमो ब्रूयादां क्षा ब्रह्माण्यतः परम् ।

अम्बादेव्यै ततोऽनन्तकोटिभूतं कुल वदेत् ॥ ६६ ॥

सहिताय ततो मङ्गलनाथाय अं क्ष वदेत् ।

अ क्ष असिताङ्गमेरवनाथाय नम उच्चरेत् ॥ ६७ ॥

चवर्गं खेचरी ई ला चर्चिकाञ्च महेश्वरीम् ।

बेतालं इं लं चर्चिकं रुद्र शेषश पूर्ववत् ॥ ६८ ॥

टवर्गं पातालचरी ऊ हां योगेश्वरी वदेत् ।

कौमारीश्च पिशाचश्च छं हं योगेशचण्डकी ॥ ६९ ॥

भातृन्यास महेशानि कुर्यादेव समहितः । १०७ ।।

एव न्यस्ततनुर्देवि ध्यायेद्देव मनन्यधी ।

अमृतार्णवमध्येद्यन्मणिद्वीपे सुशोभिते । १०८ ।

कल्पवृक्षवनान्तस्थमणि माणिक्यमण्डपे ।

नवरत्नमय श्रीमत्सिंहासनगतेऽम्बुजे ।। १०९ ।।

त्रिकोणान्तःसमासीन चन्द्रसूषायुतप्रभम् ।

अर्द्धाश्विकासमायुक्त प्रविभक्तविभूषणम् । ११० ।।

कोटिकन्दर्पलावण्य सदा षोडशवार्षिकम्

मन्दस्मितमुखाम्बोज त्रिनेत्र चन्द्रशेखरम् । १११ ।

दिव्याम्बरस्रग्मालेप दिव्याभरणभूषितम्

पानपात्रञ्च चिन्मुद्रा त्रिशूल पुस्तक करै ।। ११२ ।

विद्यासंसिद्धि विप्राण सदानन्दमुखेक्षणम् ।

महाषोढोदितारोषदेवतागणसंवितम् । ११३ ।

एव धिताम्बुजे ध्यायेदद्धन्तरीश्वर शिवम् ।

Ardha-Narīśvara Dhyana

O Maheśāni ! After performing with concentrated mind the Mātrkā Nyāsa as described above Dhyana of Ardha-narīśvara should be performed. One should in his Heart lotus first contemplate Ardha-Narīśvara Lord Śiva in the following manner : In the middle of the ocean of Nectar embelished there is a raised island. On it in the woodland of Kaipa vrksas there is a beautiful Mandapa (canopy) made of Nine Rubies. In that Mandapa there is a throne embelished with Nine Jewels. On that throne on a triangular seat in the pericarp of the Lotus, is seated Lord Śiva decorated with Moon and Sun and Devi Ambika forming half of His body. The respective ornaments of both are glittering on their bodies separately. Beautiful as tens of millions of Kama Devas and always young as a sixteen year old, the Lotus-face of Lord Ardha-Narīśvara is in a mildly smiling pose. He has three eyes and Moon decorates His crest of hair. He is putting on Divine clothings, ornaments and flower garlands and His body is smeared with Sandal-paste. His three of the four hands are holding *pāna patra*, *Trisula* and *Pustaka*, and the fourth is in Cinnudra. Accompanied by Vidyā and Siddhis He is always Blissful. Innumerable Gods mentioned above in Maha-ṣoḍhā are waiting in His service. One should contemplate upon such a Form of Ardha-Narīśvara Lord Śiva, in his heart lotus.

पुरुष वा स्मरेद्देवि स्त्रीरूपं वा विचिन्तयेत् ॥ ११४ ॥

अथवा निष्कल ध्यायेत् सच्चिदानन्दलक्षणम् ।

सर्वतेजोमय देवि सघराचरविग्रहम् ॥ ११५ ॥

Contemplation in Pūṃ, Strī or Nīṣkala Form

One can contemplate upon Ardha-Narīśvara either in a Masculine or in a Feminine Form, or in Saccidānanda Attributeless Form which is full of all radiance and contains all the mobile and immobile creation

ततः सन्दशयेन्मुद्रादशक परमेश्वरि ।

योनिं लिङ्गञ्च सुरभिं हेतिमुद्रावतुष्टयम् ॥ ११६ ॥

वनमाला महामुद्रा नभोमुद्रामिति क्रमात् ।

यथाशक्ति मन्त्रमूल जपेत् ईपादुकामपि ।

Exhibition of Mudrās :

Thereafter, one should exhibit the Mudrās named Yoni, Liṅga, Surabhī, Heti, Vanamālā, Mahāmudrā and Nabhomudrā and then according to his capacity perform Japa of Mūla-mantra and Śrī-pādukā-mantra.

भूर्ध्नि सच्चिन्तयेद्देवि श्रीगुरु शिवरूपिणम् ॥ ११७ ॥

सहस्रदलपद्मजे सकलशीतरश्मिप्रभम् ।

वराभयकशम्बुज विमलगन्धपुष्पाम्बरम् ।

प्रसन्नवदनेक्षण सकलदेवतारूपिणम् ।

स्मरेत् शिरसि हसन् तदभिधानपूर्वं गुरुम् ॥ ११८ ॥

Contemplation of Śrī Gurudeva

After exhibiting the Mudrās one should contemplate in his Mūrdhā (head) Śrī Gurudeva of the Form of Śiva in the following manner *Sahasradalapaṅkaje Sakalashītarāśmiprabham Varābhavakarambujam vimlagandhapuṣpāmbaram, Prasannavadanekṣaṇam sakaladevatarūpinam.*

एव न्यासे कृते देवि साक्षात् परशिवो भवेत् ।

मन्त्री नैवात्र सन्देहो निग्रहानुग्रहक्षमः ॥ ११९ ॥

महापोडाह्वय न्यास यः करोति दिने दिने ।

देवाः सर्वे नमस्यन्ति तं नमामि न शशय ॥ १२० ॥

Fruits of Mahāśodha Nyāsa

O Pārvatī ' Whoever performs Nyāsa in the aforesaid manner becomes like Para-Śiva Himself A Sādhaka who performs this Mahāśodha everyday obtains the capacity of both restraint and kindness, all the Devas salute him, and verily I also salute him

महाषोढाहय न्यास करोति यत्र पार्वति ।

दिव्यक्षेत्र समुद्दिष्टं समन्ताद्दशयोजनम् ॥ १२१ ॥

Wherever this Mahāṣoḍhā Nyāsa is performed that place and all the place around it upto a distance of ten Yojanas is considered a Divine area.

कृत्वा न्यासमिव देवि यत्र गच्छति मानव ।

तत्र स्याद्विजयो लाभः सम्मानः पौरुष प्रिये ॥ १२२ ॥

O Devi ! After performing this Nyāsa wherever a Sādhaka goes he obtains victory, benefits, honour and splendour

महाषोढाकृतन्यासस्तेन यो वन्द्यते शिवे ।

वण्मासान्मृयुमान्नोति यदि ज्ञाता शिवः स्वयम् ॥ १२३ ॥

वज्रपञ्जरनामानमेत न्यास करोति यः ।

O Śive ! Whomsoever the performer of this Nyāsa wishes, that person meets his death within six months even though Lord Śiva Himself may be his Protector That is why this is called Vajrapañjara Nyāsa'.

दिव्यन्तरीक्षभूरीलजलारण्यनिवासिनः ॥ १२४ ॥

प्रघण्डभूतवेतालदेवरक्षोग्राहादयः ।

अयमस्तेन मनसा नेक्षन्ते तं कुलेश्वरि ॥ १२५ ॥

One who performs this Nyāsa, from his fear all the fierce Bhūtas, Vetāls, Devas, Rakṣasas, and Grahas who reside in the Divine Lokas in the atmosphere, on the earth and mountains, in water and forests. All these, O Kuleśvari ! fear his very sight

महाषोढाकृतन्यास ब्रह्मविष्णुशिवादयः ।

देवाः सर्वे नमस्यन्ति ऋष्योऽपि मुनीश्वराः ॥ १२६ ॥

Even Brahminā, Viṣṇu and Śiva etc, Devatas, the Ṛsis and the Munis, all salute him who performs this Mahāṣoḍhā Nyāsa.

बहुनोक्तेन किं देवि न्यासमेत मम प्रियम् ।

नापुत्राय वदेदेवि नाशिष्याय प्रकाशयेत् ॥ १२७ ॥

Why to say too much, O Devi ! This Nyāsa is most loved by Me Except a son it should not be told to anyone, and except a disciple it should not be explained to anyone

आज्ञासिद्धिमवाप्नोति तस्माद्ययास समाचरेत् ।

अस्मात् परतरा रक्षा देवताभावसिद्धिदा ।

लोके नास्ति न सन्देहः सत्य सत्य वरानने ॥ १२८ ॥

One who performs this Nyāsa obtains the Ajñā-siddhi, that is whatever he orders is carried out The Nyāsa should be protected with supreme care There is no other Nyāsa in this world better than this for the Siddhi of Devatā bhāva. This is verily the Truth, O Varānane.

ऊर्ध्वान्नाय प्रवेशश्च पराप्रासादयिन्तनम् ।

महाषोढापरिज्ञान भाल्यस्य तपसः फलम् । १२६ ।।

Entry into Urdhvamnāya, Contemplation upon Parāprāsada and Knowledge of Mahā-sodhā are no fruits of easy austerity

इति ते कथितं देवि मन्त्रोद्धारादिकं प्रिये ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि । १३० ।

O My Beloved ! Thus I told You in brief the Extraction etc. of the Mantra. Now, O Kuleśāni ! what else You want to hear

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये

सर्वांगमोत्तमोत्तमे सपादलक्षणान्धे पञ्चमे

खण्डे ऊर्ध्वान्नायतन्त्रे महाषोढाकथनं

नाम चतुर्थं उल्लासः ४ ।



पञ्चम उल्लासः

श्रीदेव्युवाच ।

कुलेशाधारपात्राणां पिशितानाञ्च लक्षणम् ।
कुलद्रव्यस्य निर्माणं भेदं माहात्म्यमेव च ॥ १ ॥
अविधानेन यत् पापं सविधानेन यत् फलम् ।
तत् सर्वं श्रोतुमिच्छामि वद मे करुणानिधे ॥ २ ॥

Question regarding basic vessels etc

Śrī Devi said O Kuleśa ' I want to hear about the characteristics of the basic vessels and flesh, method of making the *kula dravyas*, their varieties and glory, the sins arising out of doing things improperly and the fruits of doing them properly O Karunānidhe ' Tell me about all these.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण त्रिदशैः समतां व्रजेत् ॥ ३ ॥

Necessity of basic vessels

Śrī Īśvara said Listen, O Devi ' I am telling what You have asked. Merely hearing it one becomes like Gods

आचारेण विना भ्रशो न च तृप्यन्ति मातरः ।
तस्माद्विधिवदाधारं कल्पयेत् कुलनायिके ॥ ४ ॥

Absence of basic vessels is considered a fault and the Mothers do not accept it Therefore, O Kulanāyikā ' One should prepare the vessels according to rules

आधारं त्रिपदं प्राहुः चत्पदं वा चतुष्पदम् ।
अथवा वर्तुलाकारं कुर्याद्देवि मनोहरम् ॥ ५ ॥

O Devi ' The vessels should be made beautifully They can be three-sided, four-sided, six-sided or circular

स्वर्णरौप्यशिलाकुर्मकपालालाबुमृण्मयम् ।
नारिकेलशङ्खताम्रमुक्ताशुक्तिसमुद्भवम् ॥ ६ ॥

पुण्यवृक्ष समुद्भूत पात्र कुर्याद्विचक्षण ।

अतिसूक्ष्ममतिस्थूलं छिन्न भिन्नश्च वर्जयेत् ॥ ७ ॥

Metals for the construction of the vessels

Vessels made out of Gold, silver, stone, shell of a tortoise, skull, gourd, earth, coconut, conch-shell, copper, pearl, oyster shell, or wood of sacred trees Too big or too small vessels and broken or shattered vessels should not be used

सुवर्णरौप्यताम्राणि सर्वसिद्धकराणि च ।

शान्तिके च शिलापात्र स्तम्भने चैव मृण्मयम् । ८ ।

नारिकेलश्च वश्ये स्यादभिचारे च कूर्मजम् ।

शङ्ख ज्ञानप्रद शुक्तिर्देवीप्रीतिप्रदायिनी । ९ ।

कपालालावुपात्राणि योगसिद्धिकराणि च ।

पुण्यवृक्षज पात्राणि सर्वपापहराणि च ।

उपक्तेष्वेतेषु देवेशि पात्रमेक प्रकल्पयेत् ॥ १० ॥

Kinds of Vessels according to the desires to be fulfilled

Gold, Silver and copper provide all Fruits In Pacification and Immobilization rituals stone vessels are useful Coconut vessels in Subjugation, tortoise shell in charms and conch-shell in works providing knowledge are considered good. Pearl vessels bestow love of the Devi Vessels of skull and gourd provide Yoga siddhi and that of sacred trees, destroy all sins. O Devi ' One should select his vessels from anyone of these materials

कुलद्रव्यं प्रवक्ष्यामि शृणु देवि समाहिता ।

अम्बसा द्वादशप्रस्थं प्रस्थाद्धं तक्रमेव च । ११ ॥

तण्डुलानां चतुःप्रस्थं द्विप्रस्थश्च तथान्धसाम् ।

मुष्टिमात्राकुरे साद्धम् एकस्मिन् योजयेद् घटे । १२ ॥

Name of the Kula-dravyas .

Now I am telling you the *Kula dravyas* Listen to them with concentrated mind Twelve *prasthas* of water, half a *prastha* of Takra, four *prasthas* of rice, two *prasthas* of clarified butter, all these and the sprouts of grass one grip (a bundle which can be accommodated within a grip) should all be placed in a large earthen vessel

शीतादिरहिते स्थाने स्थापयेद्विषद्वयम् ।

तस्मादग्निं समारोप्य जम्बालसदृशं यजेत् ॥ १३ ॥

This vessel should be placed for two days in a place which may be free from cold. Thereafter, it should be placed on fire and cooked till all the mixed materials become like thick paste.

अवरोप्य पुनः शीतामवस्थां प्रोपयेत्ततः।

पादोनप्रस्थकैः पिष्टा हस्ताभ्यां मेलयेत् सुधीः॥ १४॥

Thereafter, it should be removed from fire and allowed to get cold. Then about a quarter of a *prastha* of this material well-ground should be mixed up well by a person

प्रस्थाद्धान् तण्डुलान् वाप्यपरेद्युस्तत् समुद्धरेत्।

सम्यक् समद्ये तक्रेण पाकमालोढ्य मेलयेत्।

एषा पैसीति विख्याता पूजिता देवदानवैः॥ १५॥

In the above paste half a *prastha* of rice should be mixed and left for a day. Then after grinding the whole paste mix *Takra* with it and make a fine paste. This is famous by the name *Paisii* and is worshipped by both Gods and Demons.

गौडी च श्वेतवर्चुरजम्बुत्वक्साधिताम्मसाम्।

दशप्रस्थ कुलेशानि धातकीकुसुम गुग्गुलुम्॥ १६॥

नारिकेलप्रसूनं वा चैकप्रस्थं विनिक्षिपेत्।

हरीतकी चाक्षफलं वसुनिष्कप्रमाणतः॥ १७॥

वर्ङ्गं त्रिकटुककक्षापि निष्कमात्रं क्षिपेत् पृथक्।

अशीतिगुडसम्मिश्रमेकस्मिन् योजयेद् घटे॥ १८॥

करेण भ्रामयेत् सम्यगनुलोमविलोमतः।

अष्टोत्तरशतावृत्त्या त्रिसन्ध्यं प्रतिवासरेत्॥ १९॥

द्वादशाहेन पाकः स्यात् पालयेत्तत्त्रयोदशे।

एषा गौडीति कथिता शिवसायुज्यहेतुकी॥ २०॥

O *Kuleśānu* 'Take ten *prasthas* of bark each of white *Acacia Arabica* and *Eugenia Jambolana* well washed in water. Then add to it one *prastha* of flower of either *Grislea tomentosa* or *Cocos nucifera*, eight *Niskas* each of *Haritaki* (*terminalia chebula*) and *Brhati* (*soanum indicum*), one *Niska* each of lemon and bark of *Trikatu* (three bitter herbs : i. e. *Gingiber officinale*, *Piper longum* and *Piper nigrum*) and eighty *Niska* of *guda* (*Molasses*). Mix all these and put them in an earthen vessel. Then, with the hand moving in forward and backward direction, one should mix all the *Dravyas* in the vessel. This should be done consecutively for three evenings and then left for twelve days. On the thirteenth day it should be filtered. This liquor is called *Gauḍī* and it enables the *Sādhaka* to obtain the company of *Śiva*.

द्विगुणं मकरन्दस्य वारिं संयोजयेद् घटे।

द्वादशाहेन पाकः स्याच्छेषमन्यत् पुरोक्तवत्।

एषा माध्वी समुदिष्टा देवताप्रीतिकारिणी । २१॥

Put honey in a vessel and double of its quantity of water. Leave it for twelve days. The rest of the procedure is as before. It is called Mādhvi and bestows love of Gods.

एका शुण्ठी द्विवह्नि मरीचत्रितय तथा ।

धातकी च चतुष्क स्यात् पञ्च पुष्पाणि षण्मधु । २२॥

अशीतिगुडसम्भिन्न शेषमन्यत् पुरोक्तवत् ।

इदं मनोहरं द्रव्यं योगिनीपानमुत्तमम् ॥ २३॥

One part of Sunthi (*Ginger officinale*), two parts of bark of lemon tree, three parts of *Piper nigrum*, four parts of *Grislea tomentosa*, five parts of flowers, six parts of honey and eighty parts of Guda (*Molasses*) should be mixed together. The rest of the procedure is as before. This is a pleasant liquor considered good for drinking by the Yoginīs.

सार्द्धेन्दुपलकं दध्नीं माहिषं प्रस्थमात्रकम् ।

मोघापक्वशतकापि योगोऽयं मदिश शुभा ॥ २४॥

तं मेलयित्वा संयोज्य सान्द्रे वशापटे पचेत् ।

यत्वारिंशदिनान्यष्टौ पञ्चे पञ्चजसम्भवे । २५॥

निधायोद् धृत्य किरणैः सौरैः सम्यग् विशोषयेत् ।

यदा च कठिनीभावस्तदा सगृह्य मानवः ॥ २६॥

गुञ्जफलप्रमाणान्तु जले सम्मिलितं शुभम् ।

आत्मेच्छां पूरयेत् पात्रं परमानन्दपरम् ॥ २७॥

एतादप्युत्तमं द्रव्यं सर्वदेवप्रियं प्रिये ।

एतानि मदहेतूनि मद्यान्यन्यानि कारयेत् ॥ २८॥

Eight *Tolas* of curd (*Dadhi*), one *prastha* of clarified butter of the buffalo, hundred unripe Kadañ (*Mosa sapiensum*) all together make a pleasant wine. These should be mixed up well and placed in the cavity of a thick bamboo piece. Thereafter, the bamboo piece should be placed for forty-eight days to mature in a pond full of lotus flowers. Then, taking out, it should be left to dry up well under the rays of Sun. When it hardens up then the Sādhaka should put one *Ratti* of this in a tumbular, mix desired quantity of water, and drink the liquor which gives supreme pleasure. O My Beloved ' this *dravva* is loved by all the Gods. All these are the basic wines, from mixtures of which various other kinds of wines are prepared.

पानसं द्राक्षमाधूकं खार्जूरं तालमैक्षवम् ।

मधूत्थं शीधुं माध्वीकं मैरेयं नारिकेलजम् ॥ २९॥

मद्यान्येकादशैतानि भुक्तिमुक्तिकराणि च ।

Name of Eleven kinds of Wine

Pānasa, Drāksā, Mādhuka, Khārjura, Tāla, Aikṣaṇa, Madhu, Uchhiṣṭa, Mādhvīka, Maureya and Nānkela are the eleven kinds of wine which give both Enjoyment and Emancipation

द्वादशान्तु सुरा मद्य सर्वेषामुत्तम प्रिये ॥ ३० ॥

Twelfth Wine Sura its kinds and qualities

The twelfth wine is called Surā and it is, O My Beloved ' best of all.

पैष्टी गौडी च माध्वी च विज्ञेया त्रिविधा सुरा ।

सर्वसिद्धिकरी पैष्टी गौडी भोगप्रदायिनी ॥ ३१ ॥

माध्वी मुक्तिकरी ज्ञेया सुरा स्याद्देवताप्रिया ।

Surā should be known to be of three kinds : १. e. Paṣṭī Gaudī and Mādhvī. The Paṣṭī bestows all Attainments. Gaudī gives Enjoyment and the Mādhvī gives Emancipation. Thus know the Surās as loved by the Gods.

विद्याप्रदक्षवी ज्ञेया दाक्षी राज्यप्रदा भवेत् ॥ ३२ ॥

तालजा स्तम्भने शस्ता खार्जुरी रिपुनाशिनी ।

नारिकेलभवा श्रीदा पानसी च शुभप्रदा ॥ ३३ ॥

मधुकजा ज्ञानकरी माध्वीकी रोगनाशिनी ।

मैत्रेयाख्या कुलेशानि सर्वदा पापहारिणी ॥ ३४ ॥

Aikṣaṇi provides Learning, Drākṣī provides kingdom, Tāla-jā is famous for providing Immobilization, Khārjūrī destroys the enemies, Nārikela wine gives wealth and Pānāsī is auspicious. Mādhukajā wine provides knowledge and Mādhvīkā destroys all diseases and O Kuleśani ' the wine named Maureya is always destroyer of sins

क्षीरवृक्षसमुद्भूत मद्य बलकलसम्भवम् ।

मधुपुष्पसमुद्भूतम् आसव तण्डुलोदकम् ॥ ३५ ॥

Wines made out of Kṣīra-vṛkṣas, of barks of trees, of Mādhūka (Bassia latifolia) flowers, and of fermented water of cooked rice, are the various other kinds.

यस्यानन्दो निर्विकार आमोदश्च मनोहरः ।

मद्य तदुत्तम देवि देवानां प्रीतिदायकम् ॥ ३६ ॥

That wine is superior which provides faultless pleasure and beautiful entertainment O Devi ' such wines are always loved by the Gods

आत्मेच्छं पुरयेत् पात्रं परमानन्दवर्द्धनम् ।
एतदामादकं द्रव्यं सर्वदेवप्रियं प्रिये ॥ ३७ ॥

Qualities of Good Wines

One should fill his glass with wine according to his heart's satisfaction in order to enhance his supreme pleasure. O My Beloved ' such entertaining *Dravvas* are loved by all the Gods

सुरादर्शनमात्रेण सर्वपापैः प्रमुच्यते ।
तद्गन्धाघ्राणमात्रेण शतक्रतुफलं लभेत् ॥ ३८ ॥

By a mere sight of Sura all the sins are destroyed. Smelling their odour bestows fruits of one hundred sacrifices.

मद्यस्पर्शनमात्रेण तीर्थकोटिफलं लभेत् ।
देवि तत्पानतः साक्षात्लभेन्मुक्तिं चतुर्विधाम् ॥ ३९ ॥

Touch of wine provides fruits equivalent to visiting millions of Tirthas (places of pilgrimages) and O Devi ' by drinking it one directly obtains the four-fold Emancipation

इच्छाशक्तिः सुरामोदे ज्ञानशक्तिश्च तद्वसे ।
तत्स्वादे च क्रियाशक्तिरतदुल्लासे परा स्थिता ॥ ४० ॥

Devire etc. Powers (Śaktis), in Sura

In the smell of wine is inherent power of will, in its Rāsa is inherent power of action, in its taste is inherent power of Knowledge and in its exhilaration is inherent the power Beyond (Parā-śakti)

मदिरा ब्रह्मणा प्रोक्ता चित्तशोधनसाधना ।
तासामेका समाहृत्य पूजाकर्म समाचरेत् ॥ ४१ ॥

Methods of taking wine :

Wine is said to be Brahmagā and a purifier of mind. Therefore, one of the above-mentioned wines should be brought in any case for the rituals of worship.

मत्स्यं मांसदिविजयां चाष्टगन्धैः सुमिश्रिताम् ।
समर्थं वटिकां कृत्वा सगृह्यथ दिवक्षणः ।
मद्याभावे तु वटिकां जले सयुज्यं तर्पयेत् ॥ ४२ ॥
गुग्गुमिश्रेण तक्रेण तर्पयेत् मधुभाजिना ।
सौवीरेणाथवा कुर्यादेतत् कर्म न लोपयेत् ।
प्रमादाद् यदि लुप्येत् देवताशोपमाप्नुयात् ॥ ४३ ॥

Madya (Wine), Māṁsa (flesh) and Vijayā (an intoxicating drink) should be well mixed up with Aṣṭa-gandha (eight fragrances) varying according to the Deity. For Śakti these are Candana, Agarū, Karpūra, Cora, Kumkum, Rocanā, Jātamamsi and Kapi

and a.) ground together in a paste. Out of this paste the Sādhaka should make pills. In the absence of Wine he should then offer libations with water mixed with these pills. Or he should perform the ritual with curd mixed molasses, or stud with honey mixed with Sauvira (a sour gruel). In no case should he allow the ritual to lapse. If due to conceit there is a lapse of the ritual then the Sādhaka becomes a victim of curse of the Deity

मासन्तु त्रिविध प्रोक्त खमूजलचर प्रिये।

यथासम्भवमप्येक तर्पणार्थं प्रकल्पयेत्।

Three kinds of Flesh .

Flesh has been declared to be of three kinds. viz , Khecara (of flying creatures) Bhucara (creatures living on the land) and Jālacara (creatures living in water) As far as possible one should take flesh of any one of these for libations

मासदर्शनमात्रेण सुरादर्शनवत् फलम् ॥ ४४ ॥

Fruit of Seeing flesh :

The fruit of seeing flesh is the same as that described for seeing Wine

पितृदेवत्यक्षेपु वैधर्हिता विधीयते।

आत्मार्यं प्राणिना हिंसा कदाचिन्नोदिता प्रिये ॥ ४५ ॥

No Sin in killing for the sake of Pitras

In the sacrifices for the Pitras and Devatās killing according to rules is prescribed. However, O My Beloved ! One should never kill a creature for his own sake.

अनिमित्तं तृणं वापि छेदयेन्न कदाचन।

देवतार्थं द्विजार्थं वा हत्वा पापेन लिप्यते ॥ ४६ ॥

Not even a blade of grass should be pierced without a worthy cause. There is no sin in killing if it is done for the sake of a God or a Brahmin.

माननादृत्य यत् पुण्यं पापं स्यात् प्रतिभाषत।

भञ्जितं शरेत् पापं पुण्यं भवति शम्भवि ॥ ४७ ॥

Disregarding Me even if a meritorious work is done it becomes a sin. And even a sin committed for My sake, O Śāmbhavī, is converted into a meritorious act.

येरेव पतनं द्रव्यं सिद्धिस्तैरेव नोदिता।

श्री कौलदर्शने चापि शैरवेण महात्मना ॥ ४८ ॥

Things which may be the cause of downfall, can also be the

means of obtaining Attainments (Siddhis). This has been expounded by Kuśa Philosophy and also by Great Brahmins.

मत्कर्म कुर्वता पुसा कर्मलोपो भवेन्नहि (यदि) ।

तत्कर्म ते प्रकुर्वन्ति सप्तकोटिमुनीश्वरा । ४६ ।।

If by performing an action there is a lapse of that action then that action is performed by seventy millions of superior Sages.

हन्त्यान्मन्त्रेण घानेन त्वभिमन्त्र्य पशु प्रिये ।

गन्धपुष्पाक्षते पूज्य घान्यथा नरक व्रजेत् । ५० ।

Mantra for Animal sacrifice

One should worship the animal with fragrances, flowers and rice-grain. Thereafter, sacrificing it by the following Mantra (Śloka 51), it should be sacrificed.

शिवोत्कृतमिदं पिण्डमतस्त्व शिवता गत

तद् बुध्यस्व पशो त्व हि मा शिवस्त्व शिवोऽसि हि ।। ५१ ।।

Your body is being cut by Śiva, hence you will obtain Śivatva (Omnipotency). You should know this. For true you are Śiva, as Śiva is for you."

ब्रह्मा स्यात् पलले विष्णुर्गन्धे रुद्रश्च तदसे ।

परमात्मा तदानन्दे तस्मात् सेव्यमिदं प्रिये । ५२ ।

Existence of Brahma etc. in various

Ingredients of Flesh .

There resides Brahma in the water of flesh, Vishnu in the smell of flesh, Rudra in the Rasa of flesh, and the Supreme Spirit in the pleasure of flesh. Hence (O My Beloved) it is worth taking

मासाभावे तु लघुन सादकं नाग्रन्तु वा ।

आदाय पूजयेद्द्वि घान्यथा निष्फल भवेत् । ५३ ।

Things to be offered in the absence of Flesh

In the absence of flesh, one should worship the Deity with garlic or ginger, otherwise the worship becomes useless.

मत्स्यमासविहीनेन मद्येनापि न तर्पयेत् ।

न कुर्यान्मत्स्यमासाभ्या विना द्रव्येण पूजनम् । ५४ ।।

Inter relationship of Matsya, Mamsa and Madya

Without Mamsa (flesh) and Matsya (fish), one should not offer libations with Madya (wine) alone. Similarly, without Madya, one should not perform worship with Matsya and Mamsa alone.

पिशितं तिलमात्रन्तु तिलार्द्धमपि विन्दुना ।

सकृत्तर्पणमात्रेण कोटियज्ञफलं लभेत् । ५५ ।।

By offering libations with Mamsa equal to even a Tila (Sesamum Indicum) and a drop of wine equal to half of a Tila, one gets the fruit of all the sacrifices.

कुलपूजासमं नास्ति पुण्यमन्यज्जगत्त्रये ।

तस्माद् यः पूजयेन्नक्त्या भुक्तिमुक्त्यो स भाजनम् । ५६ ।

Sins of non performance of Kula worship

In the three worlds there is no merit equal to the Kula-pūjā
Hence, one who performs this worship with devotion obtains both
Enjoyment and Emancipation

अनधीतोऽप्यशास्त्रज्ञोगुरुभक्तो दृढव्रतः ।

कुलपूजारतो यस्तु स मे प्रियतमो भवेत् ॥ ५७ ।

Even if an illiterate or one ignorant of the Śāstras performs Kula-
pūjā with devotion to Guru and with firm determination, he is most
loved by Me.

चतुर्णामपि वर्णानामाश्रमाणामपीधरि ।

पुस्त्रीनपुसकानान्तु पूजितेष्टफलप्रदाः ॥ ५८ ।

O Īśvarī ! On being worshipped by all the men, women and
people of third gender of the four classes and of four Āśramas, You
bestow the desired fruits on them

इहामुत्र फलं दद्यात् पूजिता सुवधूरिव ।

अपूजिता त्वं देवेशि दुःखदा कुवधूरिव ॥ ५९ ।

कुलपूजा विना यस्तु करोत्येव सुदुर्मतिः ।

स याति नरकं घोरमेकविंशतिभिः कुलैः । ६० ।

If worshipped, You like a good lady give the desired fruits, and
if not worshipped, You torment like a bad lady. An evil-minded
person who without Kula-pūjā behaves thus (i. e. ignores Your
worship), goes to Hell with his twenty one previous ancestors

तस्मात् सर्वप्रयत्नेन कुलपूजारतो भवेत् ।

लभते सर्वसिद्धीश्च नात्र कार्या विचारणा । ६१ ।

Hence with all his efforts one should devote himself to Kula
pūjā. Thus he indubitably attains all Siddhis

आराधनासमर्थश्चेद्दद्यादर्चनसाधनम् ।

यो दातुं नैव शक्नोति कुर्यादर्चनदर्शनम् । ६२ ।

Duties of those incapable of performing Kula-pūjā

One who is incapable of performing Kula-pūjā should offer to
others materials connected with Kula-pūjā. One who is unable to
give even these materials should witness the pūjā where it is being
performed

संम्यक् शतक्रतून् कृत्वा यत् फल समवाप्नुयात् ।

तत् फल समवाप्नोति सकृत् कृत्वा क्रमार्चनम् । ६३ ।।

The fruit which is obtained by the performance of one hundred sacrifices could be obtained by properly performing even one Kula-pujā

महाषोडश दानानि कृत्वा यच्च फल लभेत् ।

तत् फल समवाप्नोति कृत्वा श्रीचक्रदर्शनम् । ६४ ।।

The fruits obtained by sixteen great charities are obtained by merely seeing the Śrī Cakra.

सार्द्धत्रिकोटितीर्थेषु स्नात्वा यत् फलमाप्नुयात् ।

तत् फल लभते देवि सकृत् कृत्वा क्रमार्चनम् । ६५ ।।

The fruits obtained by bathing in 35 million sacred Tirthas are obtained by only once performing the Kula-puja

बहुनोक्तेन किं देवि यथाभक्त्या ददाति यः ।

कुलाचार्याय पूजार्थं कुलद्रव्यं स धर्मवित् ।। ६६ ।।

Why to talk much O Devi One who provides the Kula-dravyas to a Kulacarya is really the knower of religious merit

शैवे वा वैष्णवे शाक्ते सौरे सुगतदर्शने ।

बौद्धे पाशुपते साख्ये व्रते कुलमुखे तथा ।। ६७ ।।

सदक्षवामसिद्धान्ते वैदिकादिषु पार्वति ।

विनाप्रतिपिषिताभ्यान्तु पूजन निष्फल भवेत् ।। ६८ ।।

Madva Mamsa necessary in all the Saiva,

Vaiṣṇava etc., Sects :

In all the Saiva, Vaisnava, Śākta, Saura, Bauddha Pāśupat, Samkhya, Daksina, Vama, Siddhanta, Vedic etc., Sects, worship without Madva and Māmsa becomes fruitless

कुलद्रव्यैर्विना कुर्याज्जपयज्ञ तपोव्रतम् ।

निष्फल तद्भवेद्देवि भस्मनीयं यथा हुतम् ।। ६९ ।।

Kula dravyas necessary in Japa and Sacrifices

All the Japa, Yajna, Tapa Vrata etc become fruitless without Kula-dravyas just as offering of oblations in ashes is fruitless

तथैवान्तश्चरा राज्ञः प्रिया स्युर्न बहिश्चरा

तथान्तर्याग्निरपि ये ते प्रिया देवि नापरे ।। ७० ।।

Superiority of those performing Internal Sacrifice

Just as the intimate or personal servants are loved more by a King than ordinary servants so O Devi performers of Internal Sacrifice are loved by the more than others

समर्पयन्ति ये भक्त्या आवाभ्या पिशितासवम् ।
उत्पादयन्ति चानन्द मत्प्रियाः कौलिकाश्च ते ॥ ७१ ॥

Fruits of partaking of Kula-dravya

O Devi ! Who with devotion offers to both of Us flesh and wine produces pleasure in Us Such a person loved most by Us is a real Kaulika.

आवयोः परमाकारं सच्चिदानन्दलक्षणम् ।
कुलद्रव्योपभोगेन परिस्फुरति नान्यथा ॥ ७२ ॥

Marked by Saccidānanda, Our Full-Form manifests only by enjoyment of Kula-dravya, and not otherwise

अन्तःस्थानुभवोल्लासो मनोवाचामगोचरः
कुलद्रव्योपभोगेन जायते नान्यथा प्रिये ॥ ७३ ॥

O My Beloved ! The internal exhilaration is beyond description It manifests only by the enjoyment of Kuladravyas and not by anything else.

सेविते च कुलद्रव्ये कुलतत्त्वार्थदर्शनः ।
जायते शैरवावेशः सर्वत्र समदर्शनः ॥ ७४ ॥

By enjoying the Kula-dravyas comes the knowledge of Kulatattva. It inculcates the feeling of Bhairava in the Sādhaka who thus develops a balanced vision towards everything.

तमःपरिवृतं वेश्म यथा दीपेन दृश्यते ।
तथा मायावृतो ह्यात्मा द्रव्यपानेन दृश्यते ॥ ७५ ॥

Just as a house engrossed in darkness becomes visible in the light of a lantern, so after drinking wine the Atmā covered with Māyā becomes visible

मन्त्रपूत कुलद्रव्यं गुरुदेवार्पितं प्रिये ।
ये पिबन्ति जनास्तेषां स्तन्यपानं न विद्यते ॥ ७६ ॥

O My Beloved ! One who drinks the Kula-dravyas purified by Mantras and offered to Guru and the Devatā, for him there is no drinking from the breast of a mother (that is, he is never born again).

मद्यन्तु शैरवो देवो मद्यं शक्तिः समीरिता ।
अहो भोक्ता च मद्यस्य मोहयेदमरानपि ॥ ७७ ॥

Madya is a form of Bhairava-deva, Madya is called Śakti. Oh ! one who drinks Madya (wine) attracts even the Devatās.

तन्मैरेयं नरः पीत्वा यो न विकुरुते प्रिये ।
मद्धानैकपरो ब्रूता स मुक्तः स च कौलिकः ॥ ७८ ॥

One who does not lose his equilibrium after drinking Mareya (a kind of wine) and becomes one-pointedly concentrated, is a Kaulika.

सुरा शक्तिः शिवो मास तद्भोक्ता भैरवः स्वयम् ।
तयोरेक्यसमुत्पन्न आनन्दो मोक्ष उच्यते ॥ ७६ ॥

Symptoms of Emancipation :

Sura is Sakti and Mamsa is Śiva. One who takes both of these, is Bhairava Himself. Pleasure arising out of the union of the two is called Emancipation.

आनन्द ब्रह्मणो रूपं तच्च देहे व्यवस्थितम् ।
तस्याभिव्यञ्जकं मद्यं योगिभिस्तेन पीयते ॥ ८० ॥

Pleasure is a form of Brahman and exists in the body. Madya is its manifestor and hence the Yogis drink Madya.

कुण्डी कम्बुकपालानि मधुपूर्णानि बिभ्रत ।
किं न पश्यति लोकोऽयं ब्रह्मविष्णुमहेश्वरान् ॥ ८१ ॥

He sees the Kamandala (water pot used by ascetics), conch shell and skull full of wine. Does he not then in this Loka see Brahman, Vishnu and Maheshvara (who respectively hold these things) ?

नि शङ्को निर्भयो वीरो निलज्जो निष्कतूहलः ।
निर्णीतवदशस्त्रार्थो वरदा वारुणीं पिबेत् ॥ ८२ ॥

A Vira Sadhaka fearlessly, shamelessly, with curiosity, without any worry and hesitation, and backed by Vedas and Śāstras, drinks the boon-providing Vārūṇī.

मन्त्रसंस्कारसंशुद्धामृतपानेन पार्वति ।
जायते देवताभावो भवबन्धविमोचकः ॥ ८३ ॥

O Parvati, The Divine feeling which gives Emancipation from the bondage of the world arises from drinking nectar purified by Mantras.

ब्राह्मणस्य सदा पेयं क्षत्रियस्य रणागमे ।
गोलम्बने तु वैश्यस्य शूद्रस्यान्त्येष्टिकर्मणि ॥ ८४ ॥

Time of Drinking by the Brahmanas etc. classes

Brahmanas can drink this nectar at all times, Kṣatriyas can take it at the time of an impending war, Vaiśyas can take it at the time of a Sacrifice, and the Śūdras can take it when they are to perform last rites etc.

देवान् पितॄन् सम्भ्यर्च्य देवि शास्त्रोक्तदत्तना ।
गुरुं स्मरन् पिमन्मद्यं खादन् मांसं दोषभाक् ॥ ८५ ॥

There is no sin in drinking wine and eating flesh if these are resorted to in the prescribed manner and after worshipping the Gods and Pitras and remembering the Gurudeva.

तृप्त्यर्थं पितृदेवानां ब्रह्मोद्धानस्थिराय च।

सेवेत मधुमांसानि तृष्णया चेत् स पातकीः॥ ८६॥

One should take Madya and Mamsa for the satisfaction of Gods and Pitras and for concentration of mind on the essence of Brahman. However, one who takes these out of his own thirst and hunger is a sinner.

मन्त्रार्थं स्फुरणार्थाय मनसि स्थैर्यहेतवे।

भयपाशनिवृत्त्यर्थं मधुपानं समाचरेत्॥ ८७॥

For the enlightenment of the meaning of a Mantra, for the stability of Mind and for obtaining release from the bondage of the world, one should drink wine.

सेवेत स्वसुखार्थं यो मद्यादीनि स पातकीः।

प्राशयेद्देवताप्रीत्यै स्वाभिलाषविवर्जितः॥ ८८॥

One who drinks wine for his own pleasure is a sinner. Devoid of his own desire one should take it truly for the pleasure of the Gods.

मत्स्यमांससुरादीनां मादकानां निषेवणम्

यागकालं विनान्यत्र दूषणं कथितं प्रिये॥ ८९॥

Wine etc. should not be taken except on the occasion of a Sacrifice.

O My Beloved ! Taking intoxicants like Fish, Flesh and Wine, etc. at any time other than the occasion of a Sacrifice is a sin.

यथा ऋतुषु विप्राणां सोमपानं विधीयते।

मद्यपानं तस्यां कार्यं समये योगमोक्षदम्॥ ९०॥

Just as there is a provision for the Brahmanas to drink Soma on the occasion of a Sacrifice in the same way resorting to wine etc. on prescribed occasions provides both Enjoyment and Emancipation.

श्रीगुरो कृतशस्त्रेभ्यः सम्यग्विज्ञाय वासनम्।

पञ्चमुदा निषेवेत चान्यथा पतितो भवेद्॥ ९१॥

Only after understanding well the purport of the Ku. & Śāstras from the Guru one should resort to the Five Mudrās (Madya, Māmsa, Matsya, Maithuna and Madrā) otherwise one meets his downfall.

आवृत्तिं गुरुपतिञ्च वटुकादीन् पूज्य यः।

वीरोऽप्यत्र कृथा पानीं देवताशापमाप्नुयात्॥ ९२॥

Useless drinking prohibited for even a Vira Sādhaka.

Without worshipping the one of Gurus and the Batuka etc. Gods if a Vīra Sādhaka uselessly drinks wine then he receives the curse of Gods.

अयष्टा शैरव देवमकृत्वा मन्त्रतर्पणम् ।

पशुपानविधौ पीत्वा वीरोऽपि नरक व्रजेत् ॥ ६३ ॥

Without worshipping Bhairava and without offering libations to the Gods, if a Vira-Sadhaka drinks wine with Paśu-bhāva he goes to Hell

अज्ञात्वा कौलिकाचारमयष्टा गुरुपादुकाम् ।

योऽस्मिन् शास्त्रे प्रवर्तत त त्व पीडयसि ध्रुवम् ॥ ६४ ॥

Ignorant of Kaulikacara (ways of a Kaulika)

has no right to Kulaisatra :

Without knowing the Kaulika practices and without worshipping the Gurus sandals, if one enters into this Śāstra, then You definitely torment him.

कौलज्ञाने ह्यसिद्धो यस्तदद्रव्य भोक्तुमिच्छति ।

स महापातकी ज्ञेयः सर्वधर्मबहिष्कृतः ॥ ६५ ॥

*Taking the Dravyas without a right meets
expulsion from all the religions*

One who enjoys the Dravyas without taking to heart the knowledge of Kaula, is considered a great sinner and is expelled from all the religions.

समयाचारहीनस्य स्वैरवृत्तेर्दुरात्मनः ।

न सिद्धयः कुलब्रह्मास्तत्समर्ग न कारयेत् ॥ ६६ ॥

An evil minded person devoid of Samayacara and guided by his own passions never gets Siddhis. On the other hand, he falls from the Kula and does not deserve to be taken into company

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

स सिद्धिमिह नाप्नोति परत्र न परा गतिम् ॥ ६७ ॥

After learning the rules of Śāstras one who behaves in his own arbitrary manner neither gets Siddhis in this world nor meets a superior fate in the other world (i.e. he goes to Hell)

स्वेच्छया रममाणो यो दीक्षासंस्कारवर्जितः ।

न तस्य सद्गतिः कापि तपस्तीर्थव्रतादिभिः ॥ ६८ ॥

Devoid of Initiation rites one who leads an arbitrary life, does not obtain Emancipation even from Austerity, Pilgrimages or Observances

असंस्कृतं पिबेद्द्रव्यं बलात्कारेण मधुनम् ।

स्वप्रियेण हतं मांसं शैरव नरक व्रजेत् ॥ ६९ ॥

Impure Five M's (Madva, Mamsa, etc.) are prohibited

One who drinks impure dravyas, takes Māmsa only for his taste, and commits rape etc. goes to the Raurava Hell.

कौलाः पशुव्रतस्याश्नेत् पक्षद्वयविडम्बकाः ।

केशसख्या स्मृता यावत्तवतिष्ठन्ति रौरवे ॥ १०० ॥

*Adhering to Paśvācāra (ways of ordinary men)
even a Kaula goes to Hell :*

If a Kaula takes to the ways of ordinary men then he is ridiculed both by the Kaulācāra and the Paśvācāra and lives in Raurava Hell for as long a period as there are hairs on his body

कुलद्रव्याणि सेवेत योऽन्यदर्शनमश्रितः ।

तदङ्गरोमसख्यात भूतयोनिषु जायते ॥ १०१ ॥

Adhering to other faiths one who resorts to Kula dravyas takes as many births in the Bhuta-yonis as there are hairs on his body

मदप्रच्छादितात्मा च न किञ्चिदपि वेति च ।

न ध्यानं न तपो नार्चा न धर्मो न च सक्तिया ॥ १०२ ॥

न देवं न गुरुर्नात्मविचारे न स कौलिकः ।

केवल विषयासक्तः पतत्येव न सशयः ॥ १०३ ॥

A wine addict meets his downfall

One whose Ātmā is concealed due to drinking of wine does not possess knowledge of Contemplation, Austerity, Worship, Religion, Good-actions, God, Guru or his own Ātmā He is not a Kaulika, but addict to his own sensual pleasures. Such a person indubitably meets his downfall

मद्यासक्तो न पूजार्थी नासारी स्त्रीनिषेवकः ।

कौलोपदेशहीनो यः सोऽश्रय नरकं व्रजेत् ॥ १०४ ॥

Devoid of the teachings of the Kaula one who remains addicted to wine, woman and flesh lives perpetually in Hell

असस्कारी तु यो नै स्यात् पञ्च मुदा निषेवते ।

कुलेति ब्रह्मनिष्ठोऽपि निन्द्यतामविगच्छति ॥ १०५ ॥

O Kuleśi ! Even if one engrossed in Brahman, resorts to Five Ingredients without rituals, he stands condemned.

लिङ्गत्रयविशेषज्ञः षड्धारविभेदकः ।

पीठस्थानानि चागत्य महापद्मवनं व्रजेत् ॥ १०६ ॥

Hence a Yogī who knows the three Liṅgas (Svayambhūliṅga, Bāṇa-liṅga and Itara-Liṅga), and has penetrated the Six Cakras, should come to the Pīṭha-sthāna and roam in the forest of the Great Lotus (Sahasrārā Cakra).

आमूलाधारमाब्रह्मरन्ध्रं गत्वा पुनः पुनः ।
 विच्चन्द्रकुण्डलीशक्तिसामरस्य सुखोदय । १०७ ।
 व्योमपङ्कजनिस्त्यन्दसुधापानरतो नरः
 सुधापानमिदं प्रोक्तमितरे मद्यपायिनः । १०८ ॥

Real Drinking of Sudha

From the Mūlādhāra at the base going up again and again to the Brhmarandhra experiencing the Bliss arising out of this meet of the Kāṇḍalī Śakti and the Moon of Pure Consciousness, and drinking the wine flowing from this Lotus in the Supreme Ether above is the "real wine-drinking" (Sudhā-pāna). That which is drunk otherwise is only liquor.

पुण्यापुण्यपशुं हत्वा ज्ञानखड्गेन योगवित् ।
 परं लयं नयेच्चित्तं पलाशी स निगद्यते ॥ १०९ ॥
 मनसा चेन्द्रियगणं सयम्यात्मनि योजयेत्
 मत्स्याशी स भवेद्वि शेषाः स्युः प्राणिर्हिसकाः । ११० ।

Real Mamsa and Matsya :

Killing the animal of the form of merit and dement with the sword of Knowledge one who merges his Citta into the Supreme Spirit is the real partaker of Mamsa. Controlling his sense-organs by his Manasa one who yokes them with the Atmā is the person who really eats Fish (Matsya). Others are just killers of creatures.

अप्रबुद्धा पशोः शक्तिं प्रबुद्धा कौलिकस्य च ।
 शक्तिं तां सेवयेत् यस्तु स भवेत् शक्तिसेवकः । १११ ।
 पराशक्त्यात्ममिश्रुनसयोगानन्दनिर्भरः ।
 य आस्ते मैथुनं तत् स्यादपरे स्त्रीनिषेवकाः । ११२ ॥

Reality of Maithuna

The Śakti of ordinary men with animal feelings remains asleep but the Śakti of a Kaula is wide awake. One who serves this Śakti (the Śakti which is awake) is the real server of Śakti. One who experiences the Bliss arising out of the union of Supreme Śakti and his own Atmā is the real knower of Copulation. Others are just enjoyers of woman.

इत्यादि पञ्चमुद्राणां वासनां कुलनायिके ।
 ज्ञात्वा गुरुमुखाद्देवि यः सेवेत स मुच्यते ॥ ११३ ॥

O Kulānāyike ! Knowing thus the purport of Five Mudrās (the Five M's, viz. Madya, Māmsa, Matsya, Maithuna and Mudrā) from the mouth of Guru, one who devotes himself to Sādhana, becomes Released.

इति ते कथितं देवि कुलद्रव्यादिलक्षणम् ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ ११४ ॥

O Devi ' I have described thus the symptoms of the Kula-
dravyas, etc in brief Now what else You want to hear

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये

सर्वागमोत्तमोत्तमे सपादलक्षणस्थे पञ्चम

खण्डे ऊर्ध्वाध्यायतन्त्रे कुलमाहात्म्ये

कथनं नाम पञ्चम उल्लास ॥



षष्ठ उल्लासः

श्री देव्युवाच ।

कुलेश श्रोतुमिच्छामि पूजकस्य च लक्षणम् ।

कुलद्रव्यादिसस्कारमर्चनं यद् मे प्रभो ॥ १ ॥

Śrī Devi said

O Ku.eśa ! I want to hear the symptoms of a worshipper O My Lord ! Also tell me the method of Purification and Worship of Ku.a-
dravyas

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्व परिपृच्छसि ।

तस्य श्रवणमात्रेण स्तूयते देवदानवैः ॥ २ ॥

Symptoms of Worshipers

Īśvara said Listen O Devi ! I am telling You what You have asked Merely hearing it one receives praise of Gods and Demons.

निरस्तापातका यत्र मानवाः पुण्यकर्मिणः ।

कुलज्ञानसुसम्पन्ना भजन्ते ये दृढव्रता ॥ ३ ॥

Only Men rid of sins, devoted to meritorious actions, enriched with the knowledge of Kula, and with firm Observances should adore You.

पूर्णाभिषेकसहितो वेदशास्त्रार्थतत्त्ववित् ।

देवतागुरुमक्तस्तु नियतात्मार्चयेत् प्रिये ॥ ४ ॥

Only a Śādhaka with full Consecration, Knowledge of the Essence of Vedas, Śāstras and Devatās, and contained in his Self, should, O My Beloved ! engage himself in worship.

कुलागमरहस्यज्ञो देवताराधनोत्सुकः ।

गुरुपदेशसयुक्तः पूजयेत् कुलनायिके ॥ ५ ॥

O Kulānāyike ! Desirous of worshipping the Deity, a knower of the mysteries of Kulāgamas and equipped with the teachings of a Guru one should engage himself in worship

शुद्धात्मा चातिसहस्रः क्रोधलौल्यविवर्जितः ।

पशुव्रतादिविमुखः सुमुखस्तु यजेत प्रिये ॥ ६॥

Pure of heart devoid of anger and greed, superbly joyous, averse to inferior observances of ordinary men with cheerful countenance a Sādhaka should engage himself in worship

यदा पुनः कृतार्थस्य कालेन बहुना प्रिये ।

मत्प्रसादेन भूयाच्च दृढमक्तिसमागमः ॥ ७॥

तदर्थं तर्पणं कुर्याद् द्रव्यैः श्रीभैरवोदिते ।

गुरुपदेशविधिना घान्यथा पतनं भवेत् ॥ ८॥

After a long time when due to My grace, love and lasting devotion arises in a Sādhaka, then O My Beloved ' he should offer to the Deity libations of Kula-dravyas prescribed by Bhairava in accordance with the instructions of a Guru. Otherwise he will meet his downfall

मन्त्रयोगेन देवेशि कुर्यात् श्रीचक्रपूजनम् ।

तदहन्तु त्वया सार्धं गृह्णामि स्वयमादरात् ॥ ९॥

O Devi ' He should worship the Śrī-cakra with the Mantra Yoga. Only then, accompanied by You I accept that worship with distinction

भैरवोऽहमिति ज्ञानात् सर्वज्ञादिगुणान्वितः ।

इति सविन्ध्य योगीन्द्रः कुलपूजारतो भवेत् ॥ १०॥

"I am Bhairava", with this realisation and equipped with the quantities like knowledge of everything, a superior Yogī should engage himself in the Kula Pūjā

इत्यादिलक्षणोपेतः कौलिको नियतव्रतः ।

यस्त्वा समर्चयेद्देवि भुक्तिमुक्त्योः स भाजनम् ॥ ११॥

Possessing the above quantities and following the prescribed rules, when a Kaulika worships You O Devi ' only then he becomes eligible to enjoyment and emancipation

एकान्ते विजनेऽरण्ये देशे बाघाविवर्जिते ।

सुखासने समासीनः प्राङ्मुखो वायुदङ्मुखः ॥ १२॥

Place and Seat for Kula pūjā

The worshipper should seat himself in a comfortable position which gives stability, and face either North or East, at an isolated place or in a forest or at a place which may be free from disturbances

अमृताब्धौ भणिद्वीपे कल्पवृक्षतरोस्तले ।
 रत्नप्राकारसन्दीप्त स्मरेन्माणिक्यमण्डपम् ॥ १३ ॥
 पुष्पमालावितानाढ्य प्रच्छन्नपटसवृतम् ।
 कर्पूरदीपभास्वन्त धूपामोदसुगन्धिकम् ॥ १४ ॥
 तन्मण्डपस्थमात्मान ध्यात्वाऽनाकुलचेतसा ।
 श्रीगुरोराज्ञया देवि कुलपूजा समाचरेत् ॥ १५ ॥

He should then contemplate that there is a jewelled Island in the centre of the Sea of Nectar. On that Island under the Kalpavṛkṣas there is a glittering Canopy decorated with rubies and surrounded by jewelled walls. That canopy is decorated with flower-garlands, beautiful, transparent curtains, illumined with camphor lamps and perfumed with various kinds of incense. Contemplating himself as seated under that canopy with unagitated mind the Sādhaka should, O Devi ! perform Kula-pujā according to the command of his Guru.

आत्मस्थानमनुद्व्यदेव शुद्धिस्तु पशमी ।
 यावन्न कुरुते मन्त्री तावदेवाद्यन कुतः ॥ १६ ॥

Necessity of Five Purifications

Purification of Self, purification of the place, purification of the Mantra, purification of the materials (Dravyas), and purification of Devatā are the five purifications. Unless these are performed how can there be a worship of the Deity.

सुस्नानभूतसशुद्धिप्राणायामादिभिः प्रिये ।
 षडङ्गाद्यखिलन्यासैरात्मशुद्धिः सतीरिता ॥ १७ ॥

Purification of one's own Self is said to be achieved through a good bath, purification of elements (Bhuta-suddhi), Prāṇāyāma and Śaḍaṅga Nyāsa.

सम्भार्जनानुलेपाद्यैर्दर्पणोदरवत्कृतम् ।
 वितानधूपदीपादिपुष्पमालोपशोभितम् ।
 पञ्चवर्णरजस्विन्न स्थानशुद्धिरितीरिता ॥ १८ ॥

Cleaning, wiping and anointing the place of worship so that it shines like a mirror and then decorating it with flowers, garlands, incense, camphor, lights and five colours is called purification of the place of worship.

ग्रथित्वा मातृकावर्णीमूलमन्त्राक्षराणि च ।
 क्रमोत्क्रमाद् द्विरावृत्त्या मन्त्रशुद्धिरितीरिता ॥ १९ ॥

Linking the Mūla Mantra with the letters of the alphabet, once in the forward and then in reverse order is called the purification of Mantra.

पूजाद्रव्याणि सप्रोक्ष्य मूलास्त्रिदिविधानवित् ।
दर्शयेद्धेनुमुद्राञ्च द्रव्याशुद्धिरितीरिता ।। २० ।।

The purification of the materials of worship, *dravyaśuddhi* is said to be achieved by sprinkling water on them with 'Mulam phat Mantra and then showing them the Dhenu Mudrā

पीठे देव प्रतिष्ठाप्य सकलीकृत्य मन्त्रवित्
मूलमन्त्रेण दीप्तात्मा न्यासद्रव्योदकेन च
त्रिवारं प्रोक्षयेद्विद्वान् देव शुद्धिरितीरिता ।। २१ ।।

Invoking life into the Deity on the Pitha (seat), imagining Him in His wholeness (complete with all the limbs and organs, etc), the Sādhaka with illumined Self sprinkles on Him thrice the water of the Dravyas sanctified by Nvāsa etc , with the accompaniment of the Mūla Mantra. This is called Deva-śuddhi (Purification of the Deity)

पञ्चशुद्धि विधायेत्यं पश्चाद् यजनमावरेत् ।
सा पूजा सफला प्रोक्ता चान्यथा निष्फला भवेत् ।। २२ ।।

After performing the five purifications as described herein, the Sādhaka should start his worship alone. Only such a worship fructifies, otherwise it becomes infructuous.

मण्डलेन विना पूजा निष्फला कथिता प्रिये ।
तस्मान्मण्डलमालिख्य विधिवत्तत्र पूजयेत् ।। २३ ।।

Necessities of Mandalas in Worship

O My Beloved ! The worship is said to be infructuous without Mandalas. Therefore, the Mandalas should be properly drawn and worship performed in them.

अखण्डमण्डलाकारं विश्वं व्याप्य व्यवस्थितम् ।
त्रैलोक्यं मण्डितं येन मण्डलं तत् सदा शिवम् ।। २४ ।।

Pervading the Universe exists the shape of unbroken Mandala, the Mandala which circumscribes the three worlds is of the Form of Sadā Śiva.

उद्गीयानं चतुरस्रं कामरूपञ्च वर्तुलम्
जालन्धरञ्च चन्द्राद्यत्र्यस्रं पूर्णगिरिर्भवेत् ।। २५ ।।
अभ्यर्च्य मण्डलं पश्चादाधारान् स्थापयेत् क्रमात्

Four sided is the Uddīyāna-pīṭha, circular is the Kāmarūpa pīṭha, semi-circular is the Jālandhara-pīṭha and triangular is the Pūrnagiri-pīṭha. After worshipping such a Mandala, the proper places should be laid down in their respective order.

समान्यश्रीगुरुभोगवलिपात्राणि पञ्चधा ॥ २६ ॥

Sāmanya etc five Vessels (Patras ,

Sāmānva-arghya-pātra (vesse, for offering water) Śrīpātra, Guru-patra, Bhoga-patra and Baṭipātra are the five vessels

द्विपात्र वा त्रिपात्र वा एकपात्र न कारयेत् ।

स्वदक्षिणादिवामान्त स्थाप्याभ्यर्च्यस्वेन तु ॥ २७ ॥

सपूयं मूलमन्त्रेण कुलेक्षरि विनिधानदि ।

तत्र माषप्रमाणन्तु मत्स्य मास विनिक्षिपेत् ॥ २८ ॥

One should not put two vessels or three vessels or one vessel. Arranging the vessels from his right to left the Śādhaka should worship them and fill them with Āsava to the accompaniment of the Mula-Mantra. Then put in them pieces of the weight of one Māsa each of Matsya and Māmsa.

नष्टैः पर्युषितैश्चिद्वैर्दुर्गन्धैर्गन्धवर्जितैः ।

हेतुभिः परपात्रस्थैस्तर्पित निष्फल भवेत् ॥ २९ ॥

Determination of the Dravyas for Libations

Destroyed, stale, tasted by others, foul-smelling or odourless materials are excluded. Libation of materials (Hetu, Madya) contained in another's vessel also become fruitless.

न पूरयेत्तु पात्राणि अप्रियैस्तैः कुलेक्षरि ।

स्वादितैश्च मदितैश्च द्रव्यैरमृतसन्निभैः ।

मनोहरैर्महेशानि तर्पणं सफलं भवेत् ॥ ३० ॥

O Kuleśvara ! The vessels should not be filled with such unpleasant materials. Tasteful, fragrant and pleasing materials become fruitful.

असस्कृता सुरा पापकलहव्याधिदुःखदा ।

आयुःश्रीकीर्तिसौभाग्यधनधान्यविनाशिनी ॥ ३१ ॥

Uncultured Sura is prohibited

Uncultured Sura (Wine) is sinful and brings strife, disease and pain. It also destroys the life-span, wealth, fame, fortune and property.

तस्मात् संस्कृत्य विधिवत् कुलद्रव्यं ततोऽर्चयेत् ।

अन्यथा नरकं याति दाता भोक्ता न सहायः ॥ ३२ ॥

Therefore the Kula-dravya should be well cultured before being used for worship otherwise the offerer and partaker both, of uncultured Dravyas, go to Hell. There is no doubt about it.

विना द्रव्यादिवासेन न जपेन्न स्मरेत् प्रिये ।

ये स्मरन्ति नरा मूढास्तेषां दुःखं पदे पदे ॥ ३३ ॥

Without proper consecration of Dravyas one should neither perform Japa nor Dhyana. O My Beloved ! Those who do so suffer pain at every step.

असवेन विना मन्त्रो न मन्त्रेण विनासवः ।

परस्परविरोधित्वात् कथं पूजा विधीयते ॥ ३४ ॥

तत्सशयनिवृत्तिश्च ज्ञात्वा गुरुमुखात् प्रिये ।

Without Asava (spirituous liquor) the Mantra is not a Mantra and without Mantra the Asava is useless. How can there be a worship when there is mutual contradiction ? If there is any doubt in this connection that should be got clarified from the mouth of a Guru.

वीक्षणं प्रोक्षणं ध्यानं मन्त्रमुद्राविशोधनम् ।

द्रव्यं तपणयोग्यं स्यादेवताप्रीतिकारकम् ॥ ३५ ॥

Dravyas purified by Vīksana, Proksana, Dhyana, Mantra and Mudrā are fit for offering libations because such Dravyas please the Deity.

अग्निसूर्येन्दुब्रह्मेन्द्रविष्णुरुदसदाशिदैः ।

यत्तुर्विंशतिमन्त्रैः स्यान्मद्यस्यैव परामृताम् ॥ ३६ ॥

With the twentyfour Mantras of Agni, Surya, Indu (Moon), Brahmā, Indra, Viṣṇu, Rudra, and Śadasiva Madya becomes Supreme Nectar.

अमृता मानदा पूषा तुष्टिः पुष्टी रतिधृतिः ।

शशिनी चन्द्रिका कान्तिज्योत्स्ना श्री प्रीतिरङ्गदा ॥ ३७ ॥

पूर्णा पूर्णामृता चेति कथिताः कुलनायिके ।

सौम्या कामप्रदायिन्य बोद्धव्यं स्वरजा कलाः ॥ ३८ ॥

Sixteen desire fulfilling phases of Moon (Candrakalā) originating from the Svaras

Amṛta, Manadā, Pūṣa, Tuṣṭi, Ratī, Dhṛti, Śaśinī, Candrikā, Kānti, Jyotsnā, Śrī, Prīti, Aṅgadā, Purnā and Purnāmṛta, are the sixteen desire-fulfilling Kalās of Candramā, originating from the Sixteen Svaras.

तपनी तपिनी धुम्रा मरीचिज्वालिनी रुचिः ।

सुषुम्ना भोगदा विश्वा रोधिनी धारिणी क्षमा ।

कमाद्या वसुदाः सौराष्ट्रान्ता द्वादशेरिताः ॥ ३९ ॥

Twelve wealth-giving Kalas of Surya beginning from Ka-Bha and ending in Tha-Ḍa

Tapinī, Tāpinī, Dhumra, Marīci, Jvālīnī, Ruci, Susumnā, Bhogadā, Viśvā, Rodhinī, Dharinī and Ksama are the twelve wealth giving Saura-kalas which beginning with Ka-Bha end in Tha-Ḍa.

धूम्रार्चिरुष्मा ज्वलिनी ज्वालिनी विस्फुलिङ्गिनी
सुश्रीः सुरुपा कपिला हव्यकव्यवह अपि
आग्नेया यादिवणाद्या दश धर्मप्रदा कला ।। ४० ।

*Ten Agni kalas of letters from Ya to Ksa
which give Religious Merit*

Dhamrarc, Isrā Jvalinī Jvalinī Visphalīṅgini Susr Sarupa,
Kapila Havya vaha and Kavya vaha are the ten agni kalas begin-
ning with letter Ya and ending with ksa which provide Religious
Merit

सृष्टिर्मेधा स्मृतिर्ऋद्धिः कान्तिर्लक्ष्मीर्द्युतिः स्थिरा
स्थितिः सिद्धिरिति प्रोक्ताः कथयर्गकला दश
अकारप्रभवा ब्रह्मजाता स्युः सृष्टये कला ।। ४१ ।

Names of Kalas of Aumkara

Ten Sṛṣṭi kalas originating from A kara and born of Brahma
Sṛṣṭi, Medhā, Smṛti Rddhi, Kānti, Lakṣmī Dyuti, Sthirā, Sthiti
and Siddhi are ten Sṛṣṭi Kalas of Ka to Ā letters originating from A-
kara and born out of Brahmā

जरा य पालिनी शान्तिरीश्वरी रतिकामिके ।

वरदाह्लादिनीप्रीतिदीर्घाः स्युस्तवर्गजाः ।

उकारप्रभवा विष्णुजाता स्युः स्थितये कला ।। ४२ ।

Ten Sthiti kalas originating from U kara and born out of
Viṣṇu

Jara Palini Śanti, Īśvari Rati, Kamikā Varadā Hlādini Prīti
and Dīrgha are the ten Sthiti-kalas of Ta to Ta letters originating from
U kara and born out of Viṣṇu

लीक्ष्णा रौद्री भया निद्रा तन्द्रा क्षुत् क्रोधिनी क्रिया ।

उत्कारी भृत्युरित्युक्ता पयवर्गकला दश ।

मकारप्रभवा रुद्रजाताः सहस्रतये कला ।। ४३ ।

*Ten Samhara kalas originating from
Ma kara and born out of Rudra*

Līksna Raudri Bhayā, Nidrā, Tandrā, Kṣut, Krodhinī Kriyā,
Utkārī and Mrtvu are the ten Samhara kalās of letters Pa to Ya
originating from Ma-kara and born out of Rudra

मवर्गगाश्चतस्रः स्युः पीता श्वेत्तारुणास्त्रिताः ।

कलाश्चेक्षरसञ्जातास्तिरोधानाय बिन्दुजाः ।। ४४ ।

*Four Tirodhana kalas originating from
Bindu and born out of Īśvara*

Pītā Śvetā, Aruṇā and Asita are the four Tirodhāna-kalās of
letters Śa-class originating from Bindu and born out of Īśvara

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च ।
 इन्धिका दीपिका चापि रेचिका मोचिका परा ॥ ४५ ॥
 सूक्ष्मा सूक्ष्मामृता ज्ञानाऽमृता चाप्यायिनी तथा ।
 व्यापिनी व्योमरूपा च बोद्धव्यः स्वरजा कला ।
 सदाशिवभवा नादादनुग्रहकला क्रमात् ॥ ४६ ॥

*Sixteen anugraha-kalas originating from
 Nada and born out of Sadāsiva*

Nivṛti Pratisthā, Vidyā, Śānti Indhikā, Dīpikā, Recikā, Mōcika, Parā, Sūkṣmā, Sūkṣmāmṛta, Jñāna Amṛta Apyayani, Vyāpinī and Vyoma-rupa are the sixteen Anugraha-kalas originating from Nāda and born out of Sadāśiva.

प्रथम प्रकृतेर्हंस प्रतद्विष्णुरनन्तरम् ।
 त्र्यम्बकन्तु तृतीय स्याद्य्यतुर्थस्तत्पदादिक ॥ ४७ ॥
 विष्णुर्योनिं कल्पयतु पञ्चमः कल्पनामनुः ।
 चतुर्नवतिमन्त्रात्पदेवताभावसिद्धिदा ॥ ४८ ॥

Mantras for the Purification of Elements

After the worship of Brahma kala worship with Hamsah etc. Mantra, after Viṣṇu kalas worship with *Pratadvishna* etc. Mantra after Rudra-kalās worship with *Trīambakam* etc. Mantra after Rudra-kalās worship with *Tad Viṣṇoh*, etc. Mantra and after Sadāśiva kalās worship with *Viṣṇur-yoni*, etc. Mantra should be performed. By a worship with these ninetyfour Mantras Siddhis of Mantra, Atmā and Devatā-bhava are obtained.

मन्त्रजापश्च संप्रोक्त आत्मस्तवश्च पञ्चभिः ।
 अत्र ये (ते) पञ्च संप्रोक्ता मन्त्रास्ते कुलनायिके ॥ ४९ ॥

O Kulānayike ' The aforesaid are the five Mantras. After a Japa of these Mantras one should invite the First Element with the following Mantra (Śloka 50-52)

अखण्डैकरसानन्दाकरे परमुच्चात्मनि ।
 स्वच्छन्दस्फुरणामत्र विधेद्व्यकुलरूपिणि ॥ ५० ॥
 अकुलस्थामृताकारे सिद्धिज्ञानकरे परे ।
 अमृतत्वं विधेद्व्यस्मिन् वस्तुनि क्लिन्नरूपिणि ॥ ५१ ॥
 तद्रूपेणैकरस्यश्च कृत्वार्घ्यं तत्स्वरूपिणि ।
 श्रुत्वा परामृताकारं मयि चित्स्फुरणं कुरु ॥ ५२ ॥
 वाग्भवः पार्श्वगः भूमिः पुष्टिरिन्दुसमन्विता ।
 स्थितिश्च पावकानुग्रहार्थेन्दुसमलङ्कृता ॥ ५३ ॥

स्थिरेन्धिकेन्दुसयुक्ता शेता बिन्दुयुगान्विता ।
 तथामृतं पदं द्रूयात्तत्पश्चादमृतोद्भवे । ५४ ॥
 तथामृतेश्वरीत्युक्त्वा पश्चादमृतवर्षिणि
 अमृतं स्वावयद् द्वन्द्वं द्वितान्तो द्रव्यशुद्धिकृत् ।
 अमृतेषीमनु प्रोक्तं पञ्चत्रिंशद्विरक्षरैः ॥ ५५ ॥

Amṛteśi Mantra .

Now, Japa of thirty-five lettered Mantra named Amṛteśi should be performed. The extricated form of this Mantra is

ए 'लू सौ जू स अमृते अमृतोद्भवे अमृतेश्वरी अमृतवर्षिणि अमृत स्वावय स्वावय स्वाहा ।

वाग्भव वदयुग्मश्च वाग्वादिनीति वाग्भवम् ।
 कामराज तत् क्लिप्ते क्लेदिनि क्लेदयेति च । ५६ ॥
 काममोक्ष कुरुयुग्म कामराजमत परम् ।
 तार्तीय मोक्षशब्दान्ते कुरुयुग्म वदेत्ततः । ५७ ॥
 स्यात् प्रासादपरा वान्तेसप्तत्रिंशद्विरक्षरैः ।
 दीपनीमनुरित्युक्तं सर्वसिद्धिकरं प्रिये ॥ ५८ ॥

After this, the Japa of thirtyseven lettered Mantra named Dipani should be performed which provides all the Siddhis. The extricated form of the Mantra is .

ए वद वद वाग्वादिनि ऐ क्लीं क्लिप्ते क्लेदिनि क्लेदये महामोक्ष कुरु कुरु क्लीं ह्रीं मोक्ष कुरु कुरु ह्रीं ह्रीं

एता कला मातृकाद्याप्यस्य (ण्डेन्द्रा) ण्डैकादिकान् मनून् ।
 अमृतेषीं दीपनीं च मूलामन्त्रमपि क्रमात् ॥ ५९ ॥
 एकद्वित्रिचतुःपञ्च द्विचतुर्वारमम्बिके ।
 सस्मृत्याभ्यर्च्य पात्रन्तु पूजयेद्धेनुमुदया । ६० ॥

Method of Vessel-purification

Now the Mantras of (i) Kala (ii) Matrīkā (iii) Akhandauka, etc Mantra. (iv) Amṛteśi (v) Dipani and (vi) Mūla-mantra should be remembered respectively once, twice, thrice, four times, five times and eight times. After this worship of vessels should be performed and Dheru Mudra shown to them

ब्रह्माण्डखण्डसम्भूतमशेषरससम्भूतम्
 आपूरितं महापात्रं पीयूषरसमावह । ६१ ॥

Mantra for Vessel purification

The vessels should be purified by this Mantra (Śloka 61)

शुद्धद्रव्येण तेनापि गन्धपुष्पाक्षतैरपि ।

न्यासोक्तसर्वमन्त्रैवश्चाप्यात्मानं पूजयेत् प्रिये ॥ ६२ ॥

मूर्ध्नि श्रीगुरुपङ्क्तौश्च मूलाधारे च पादुकाम् ।

Thereafter, O My Beloved ! With the Dravyas purified in the aforesaid manner with incense, flowers and rice (Akṣata) and also with all the Mantras of Nyasa, one should worship himself. The whole line of Gurus should be worshipped in the head, and the Śrī pādukā should be worshipped in the Mūlādhāra

दिव्यौघे चादिनाथश्च तच्छक्तिश्च सदाशिवः ॥ ६३ ॥

तत्पत्नी चेश्वरस्तस्य भार्या रुद्रश्च तदधू ।

विष्णुश्च तत्प्रिया ब्रह्मा तत्कान्ता द्वादशेरिता ॥ ६४ ॥

The line of Gurus called Divyaugha,

Siddhaugha and Manavaugha

Divyaugha 1-2 Adinatha and His Śakti, 3-4 Sadāśiva and His Wife, 5-6 Īśvara and His Bhāryā 7-8 Rudra and His Vadhū, 9&10 Viṣṇu and His Beloved, 11-12 Brahmā and his Wife, are the twelve Divyaugha Gurus

सिद्धौघे सनकश्चैव सनन्दश्च सनातनः ।

सनत्कुमारश्च सनत्सुजातश्च ऋभुक्षजः ॥ ६५ ॥

दत्तात्रेयो रैवतको वामदेवस्ततः परम् ।

ततो व्यासः शुकश्चैव एकादश समीरिताः ॥ ६६ ॥

1 Sanaka, 2 Sanandana, 3 Sanātana, 4 Sanātkumāra, 5 Sanatsujāta, 6 Rbhukṣaja, 7 Dattātreya, 8 Rāvatāka, 9 Vāmādeva, 10 Vyāsa and 11 Śuka are the eleven Siddhaugha Gurus

मानवौघे नृसिंहश्च महेशो भास्करस्तथा

महेन्द्रो माधवो विष्णु षडेते च प्रकीर्तिताः ॥ ६७ ॥

1 Nṛsiṃha, 2 Mahēsa, 3 Bhāskara, 4 Mahendra, 5 Mādhava and 6 Viṣṇu are the six Mānavaugha Gurus

नमोऽन्ते योजयेद्देवि दिव्यौघे परमं शिवम्

महाशिवश्च सिद्धौघे मानवौघे सदाशिवम् ॥ ६८ ॥

One should always add "Namah" and "Parama Śiva" at the end of each name of the Divyaugha class, "Namah" and "Mahāśiva" at the end of each name of Siddhaugha class, and "Namah" and "Sadāśiva" at the end of each name of the Mānavaugha class.

ततः पीठ समभ्यर्च्य देवीमावाहयेत् प्रिये ।
 महापद्मवनान्तस्थे कारणानन्दविग्रहे ।
 सर्वभूतहिते मातरेहोहि परमेश्वरि ।। ६६ ।
 देवेशि भक्तिसुलभे सर्वावरणसयुते ,
 यावत्त्वा पूजयामीह तावत्त्वं सुस्थिरा भव ।। ७० ।

Mantra for the Invocation of Devi

Then, after worship of the Pitha, one should invoke the Devi with this Mantra. *Mahapadma. Susthira bhava, Śloka 69-70.*

मन्त्रेणानेन चावाह्यं यजेद्देवीमनन्यधी ।
 ध्यात्वा मुद्रा प्रदर्शयार्चत् गन्धपुष्पाक्षतादिभिः । ७१ ।

Invoking the Devi with the above Mantra one should contemplate upon the Devi, show Mudra and worship Her with incense, flowers and Akṣata, etc.

विन्मयस्याग्रमेयस्य निर्गुणस्याशरीरिणः ।
 साधकानां हितार्थाय ब्रह्मणो रूपकल्पना ।। ७२ ।

Imagination of the Form of Brahmana

Although Bodyless, consisting of Pure Intelligence, Immeasurable and Attributeless, yet the Form of Brahmana has been imagined for the benefit of the Sādhakas.

लिङ्गस्यण्डिलवद्गन्धसूर्यकुण्डपटेषु च ।
 मण्डले फलके मूर्ध्नि हृदि वा दश कीर्तितम् । ७३ ।
 एषु स्थानेषु देवेशि यजन्ति परमा शिवम् ।
 अरूपा रूपिणीं कृत्वा कर्मकाण्डरता नराः ।। ७४ ।।

Ten places for the worship of Devi

Liṅga (symbol), Sthandila (altar), Vahni (fire), Jala (water), Vāstra (garments), Surpa (winnowing fan), Maṇḍala (ritualistic circles), Phaṭaka (plank), Mūrdhni (head), and Hṛdaya (heart) are the ten places where, imagining a Form of the Formless, a Sādhaka engrossed in ritualistic practices, should worship Parama Śiva.

गवा सर्वाङ्गजं क्षीरं खवेत् स्तनमुखाद् यथा ।
 तस्या सर्वगतो देवः प्रतिमादिषु राजते । ७५ ।।

Reason for the Worship of a Symbol

Just as milk pervades the whole body of a cow, but it flows out only through the teats of her udder, in the same way the Divinity though all-pervading exists only in the Image and the like.

आभिरुप्याच्च बिम्बस्य पूजायाश्च विशेषतः
साधकस्य च विश्वासात् सन्निधौ देवता भवेत् । ७६ ।

From the worship of a Divine Form in an Image and the deep
faith of the Sādhaka is obtained the proximity of Devatā.

गवा सर्पिं शरीरस्थं न करोत्यङ्गपोषणम् ।
स्वकर्मरक्षितं दत्तं पुनस्तामेव पोषयत् । ७७ ।

The Clarified butter (Ghrta) does not provide any nourishment
to the various parts of the body as long as it remains in the body of
a cow, but when it is collected and given the due treatment it does
promote nourishment.

एव सर्वशरीरस्था सर्पिवत् परमेश्वरी ।
विना चोपासनां देवि न ददाति फलं नृणाम् । ७८ ।

Just like the Ghrta in the body of a cow Paramēśvara though
pervading all the bodies, does not yield fruit to men without proper
worship.

सकलीकृत्य तत्प्राणान् समुदीप्येन्द्रियाणि च ।
प्रतिष्ठाप्यार्चयेद्देवि यान्यथा निष्फलं भवेत् । ७९ ।

Importance of adhering to Rules

When all the Limbs of the Deity are summoned together the
Prāṇas and Indriyas are enlivened and the Deity is consecrated with
Life only then such a Live Deity should be worshipped otherwise
worship is fruitless.

मन्त्रहीनं क्रियाहीनं विधिहीनञ्च यद् भवेत् ।
क्षमया साधयेत् सर्वं हीनमङ्गं पदं तथा । ८० ।

There may be defects of Mantra, defects of ritual, defects of
procedure however, one should by begging the pardon of the
Deity, correct all these defects of stages and procedures.

नियमादतिरेकेण यद् यत् कर्म करोति यः ।
न किञ्चिदप्यस्य फलं सिध्यति क्रमदोषतः । ८१ ।

Any action performed against rules does not bear fruit because
of such defects in the order.

न्यूनातिरिक्तकर्माणि न फलन्ति कदाचन ।
यथाविधि कृतानीह सत्कर्माणि फलन्ति हि । ८२ ।

Excess or less actions never yield fruit. Good actions as pre-
scribed, alone yield fruit.

तद्विधानकृतं कर्म जपहोमार्चनादिषु ।

देवताप्रीतिदं भूयाद् भुक्तिमुक्तिफलप्रदम् । ८३ ।

One may worship when done according to the rules of the method for the purpose the Deity and yield fruits in the form of Enjoyment and Emancipation.

देवस्य मन्त्ररूपस्य मन्त्रव्याप्तिमजानताम् ।

कृताधनादिकं सर्वं व्यर्थं भवति शाम्भवि । ८४ ।

1. 1. Deity, Mantra and Yantra.

Any worship performed without the knowledge of mutual relations of Devata, Mantra and Yantra, becomes (O Śāmbhavi) fruitless.

यन्त्र मन्त्रमयं प्रोक्तं देवता मन्त्ररूपिणी ।

यन्त्रे सा पूजिता देवि सहसैव प्रसीदति । ८५ ।

Yantras are said to be *Mantramaya* (of the form of Mantras) and Deity is of the form of Mantra. Therefore O Devi, worshipped in the Yantra, She is indeed pleased instantly.

कामकोपमदेदोषाश्च सर्वदं सनियन्त्रणात् ।

यन्त्रोभेत्याहुरेतस्मिन् देव प्रीणाति पूजितः । ८६ ।

Form and content of the word Yantra.

Because of its being the container of all the pains arising out of letters, angles, etc. other things, it is called Yantra. The Deity pleases when worshipped in the Yantra.

शरीरमिव जीवस्य दीपस्य स्नेहवत् प्रिये

सर्वेषामपि देवता तन्मायन्त्रं प्रतिष्ठितम् । ८७ ।

As the body is for the Jiva, and as oil or Ghrita (clarified butter) is for a lamp, so the consecrated Yantra is a Seat for all the Deities.

तस्माद् यन्त्रं लिखित्वा वा ध्यात्वा सावृतिकं शिवम् ।

ज्ञात्वा गुरुमुखात् सर्वं पूजयेद्विधिना प्रिये । ८८ ।

Therefore drawing the Yantra, meditating upon Śiva in His proper Form and knowing everything from the Guru, one should properly perform the worship.

एकपीठे पृथक्पूजा विना यन्त्रं करोति यः ।

अज्ञात्वात्वं परित्यज्य देवताशापमाप्नुयात् । ८९ ।

Method for the worship of Yantra.

If one performs worship of different Devatās in the same Pīṭha without their respective Yantras then due to the fault of the embodiment and the embodied that Śādhaka entails the curse of the Deities.

एकपीठे कुलेशानि स्वे स्वे यन्त्र पृथक्पृथक् ।

यजेदावरणोपेता देवतास्तद्विधानतः ॥ ६० ॥

Hence in the same Pitha, worship of different Deities should be performed separately in their respective Yantras in accordance with their respective procedures and coverings.

आवाह्य देवतामेका पूजयेदन्यदेवताम्

उभाभ्या लभते य मन्त्री चक्षलमानसः ॥ ६१ ॥

Invoking a particular Deity if one Worships another Deity then that Sādhaka of unstable mind receives the curse of both the Deities

इत्यादिलक्षण ज्ञात्वा गुरुतः शास्त्रतः प्रिये ।

विधिनाभ्यर्चयेत् सम्यग्देवता सुप्रसीदति ॥ ६२ ॥

षोडशैरुपचारैस्तु साङ्ग सावरण शिवम् ।

पूजयेन्मूलमन्त्रेण गन्धपुष्पाक्षतादिभिः ॥ ६३ ॥

महाषोढादितापोषपरिवाराश्च शाम्भवि ।

प्रणवादिनमोऽन्तेन तत्तन्नाम्ना समर्चयेत् ॥ ६४ ॥

O My Beloved ! Knowing all these rules from his Gurudeva if a Sādhaka performs worship of Deity with sixteen Upacaras in His benedictory Form and Coverings then he pleases the Deity. One should worship with Mūla Mantra, incense, flowers and Aksata (rice), etc. all the fraternities mentioned in the Mahasādhya, putting Praṇava (Aum) in the beginning and Namaḥ at the end of each name.

आगमोक्तेन मार्गेण तर्पयेदतिबिन्दुभिः ।

अङ्गुष्ठानामिकाभ्याश्च नखे नि सृतमूर्ध्वतः ।

स्वापात्रस्पन्दनिस्यन्द विधिवत् कुलनायिके ॥ ६५ ॥

सकृत्तर्पणमुत्सृज्य जप्त्वा मूलं च पादुकाम् ।

अन्तःशक्तिं समुत्थाप्य तर्पयेद्देहदेवता ॥ ६६ ॥

Method of Offering Water libations to the Deity

O Kuṇāyike ! One should offer libations with *Ati bindu* (drops of wine) Joining the nails of Anāmikā (third finger) and thumb one should lift up the dravyas from his own vessel. Thus performing Japa of Mūla Mantra and of the Pāduka and arousing his inner force offer libations to the Deity.

अङ्गुष्ठो भैरवो देवो अनामा चण्डिका प्रिये

अनामाङ्गुष्ठयोगेन तर्पयेत् कुलसन्ततिम् ॥ ६७ ॥

O My Beloved ! The thumb is the form of Bhairava and the Anāmikā the form of Candikā. Hence joining the thumb and Anāmikā one should offer libations to the entire family of Śakti (Kula-santatiḥ).

अङ्गुष्ठनामिकाभ्याश्च द्रव्यकर्मणि तर्पयेत् ।

तर्जन्यङ्गुष्ठयोगेन तर्पयेदभिचारके ।

कनिष्ठाङ्गुष्ठयोगेन स्तम्भने तर्पयेत् प्रिये । ६८ ।।

Determination of Fingers for offering Libations on the basis of Desires to be fulfilled

O My Beloved ' In Captivation rituals the thumb and third finger in Charnis the thumb and first finger and in Immobilisation the thumb and little finger should be joined together for offering libations

एव सन्तर्प्य देवशि कुलद्रव्यैर्यथाविधि ।

देवतापुरतः देवि गुरुपङ्क्तींश्च पूजयेत् ।

पङ्क्तित्रयक्रमेणाथ ज्ञात्वा सम्यगनन्वधी । ६९ ।।

Thus offering libations of Kula dravyas according to rules one should after knowing well the aforesaid three lines of Gurus and understanding the Devas worship them

कराभ्या यिन्मुद्रा समधुनकपालश्च दधतीम् ।

दुतस्वर्णप्रख्यामरुणकुसुमालेपवसनाम् ।

कृपापूर्णापात्नीमरुणनयनामम्बरजटा

मुपेता सिद्धीधयेजतु गुरुर्पात्ते क्रमगतिम् ।। १०० ।।

Meditation of the Line of Gurus

One should meditate upon the Line of Gurus with these lines (Śloka 100)

एव संपूज्य धूपश्च दीप नैवेद्यमेव च ।

आसव पिशितोपेत भक्ष्याणि विवेधानि च ।

कदल्यादिफलान्येव ताम्बूलश्च समर्पयेत् ।। १०१ ।।

Performing meditations thus a Sādhaka should offer incense, light, edibles, spirituous liquor and various food-materials with Māṃsa, fruits and betel leaves etc.

इति ते कथित देवि कुलाचारस्य लक्षणम्

द्रव्यसंस्कारशुद्ध्यादि किमन्यत् श्रोतुमिच्छसि । १०२ ।।

Thus I have told You the symptoms of Kulacara. Dravyas, their culture, purification and the like Now what else, O Devi ' You want to hear

इति श्रीकुलार्णवे निवाणमोक्षद्वारे महारहस्ये

सर्वाङ्गमोक्षमोक्षमे संपादनक्षत्रन्त्रे पञ्चम

खण्डे ऊर्ध्वान्नायतन्त्रे द्रव्यसंस्कार

विधानकथनं नाम षष्ठ

उल्लास ६



सप्तम उल्लासः



श्रीदेव्युवाच

कुलेश बटुकादीना बलिषु शक्तिलक्षणम् ।

तद्व्यस्यैव स्वीकारं वद मे करुणानिधे ॥ १ ॥

Śrī Devi said ' O Kuleśa ' Kindly tell me about the sacrifices for Batuka, etc., and the symptoms of Sakti ' O Ocean of Kindness ' Also tell me about the acceptance of these things

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि

तस्य श्रवणमात्रेण तत्त्वज्ञानं प्रकाशते ॥ २ ॥

Īśvara said ' Listen O Devi I am telling what You have asked ' Merely hearing it the Spiritual Knowledge shines forth

यावन्नो बटुकं यथात्तावन्नैव कुलेश्वरि ।

तृप्यन्ति देवता सर्वा स्मरणाद् यजनादपि ॥ ३ ॥

Unless oblations are submitted to Batuka no Devatā can be satisfied even by concentration and worship

बटुकादीन् यजेत्तस्माद् गन्धपुष्पासवामिषैः ।

तत्तन्मन्त्रविधानेन देवता प्रीतिमाप्नुयात् ॥ ४ ॥

Hence, one should secure the satisfaction of Gods by worshipping in accordance with the Mantras and rules the Batukas etc., with incense, flowers, spiritous liquor and Māṁsa

यत्किञ्चिद्व्यसघातं पूजार्थं भोगहेतुना ।

आनीतं दीयते भक्त्या क्षेत्रयेभ्यः कुलेश्वरि ॥ ५ ॥

Whatever Dravyas may have been brought for worshipping and offering they should be ' O Kuleśvara ' offered with devotion to the Kṣetrapālas

बटुकमन्त्रान् वक्ष्यामि शृणुष्व कुलनायिके ।

यैः समर्चितमात्रेण सर्वं नश्यन्त्युपद्रवाः ॥ ६ ॥

Mantras of Oblations for Batuka

I am telling the Batuka-Mantra, O Kulānāyike, which please listen. By a mere worship with these Mantras al. the disturbances are destroyed.

तारत्रयं ततो देवीपुत्रेति बटुकंति च
 नाथेति कपिलजटाभारभास्वरपिङ्गल । ७ ।
 त्रिनेत्रेति पदं पञ्चाज्ज्यालामुखपदं ततः
 इमा पूजा बलि गृह्ण्य पावकवल्लभा
 उक्तो बटुकमन्त्रोऽयं चतुश्चत्वारिंशदक्षरैः । ८ ।
 बलिदानेन सन्तुष्टो बटुकः सर्वसिद्धिदः
 शान्तिं करोतु मे नित्यं भूतवेलात्सेवितः । ९ ।

After extrication the Batuka Mantra runs as follows

ॐ ॐ ॐ देवीपुत्रं बटुकं नाथं कपिलजटाभारभास्वरपिङ्गलं त्रिनेत्रं
 दीप्तमुखं इमा पूजा बलि गृह्ण्य गृहं स्वाहा ।

This is the Batuka Mantra of fortyfour letters reciting which one should offer oblations with this *Balidanena Cetata sevatah* (Śloka 9 above)

तारत्रयं ततः सर्वयोगिनीभ्यः पदं वदेत् ।
 तत्पश्चात् सर्वभूतेभ्यः सर्वभूताधिवर्ति च ।। १० ।
 पदं ताभ्यो डाकिनीभ्यः शाकिनीभ्यः पदं वदेत्
 त्रैलोक्येति पदं चैव वासिनीभ्यः इमा वदेत् ।। ११ ।
 पूजा बलि गृह्ण्युग्मं स्वाहान्तो योगिनीमनु ।
 कथितोऽयं महेशानि मन्त्रः पञ्चादशाक्षरः ।। १२ ।

Mantra of Oblation for Yogini

After extrication the fifty lettered Yogini Mantra runs thus

ॐ ॐ ॐ सर्वयोगिनीभ्यः सर्वभूतेभ्यः सर्वभूताधिवर्तिताभ्यः डाकिनीभ्यः
 शाकिनीभ्यः त्रैलोक्यवासिनीभ्यः इमा पूजा बलि गृह्ण्य गृहं स्वाहा ।
 या काचिद् योगिनी रौद्रा सौम्या घोरतरा परा ।
 खञ्जरी भूयरी व्योमचरी प्रीतास्तु मे सदा । १३ ।

While offering Bali (Oblation) with Yogini-Mantra one should pray with this Mantra (*Ya kacid pritasta me sada* Śloka 13)

तारत्रयं वदेत् सर्वभूतेभ्यः सर्व एव हि ।
 पश्चाद् भूतपतिभ्यो हृदयुक्तः सप्तदशाक्षरः ।। १४ ।

Mantra of Oblations for Sarvabhutapath

The Seventeen-lettered Mantra after extrication runs as follows

ॐ ॐ ॐ सर्वभूतेभ्यः सर्वभूतपतिभ्यो स्वाहा
 भूता ये विविधाकारा दिव्या भौमान्तरिक्षगाः ।
 पातालसस्था मे केचिच्छिवयोगेन भाविता ।। १५ ।
 ध्रुवाद्याः सत्यसन्धाश्च इन्द्राद्याः स्वर्व्यवस्थिताः ।
 तृप्यन्तु प्रीतमनसः प्रतिगृह्णन्त्विमं बलिम् ।। १६ ।

While offering oblations with the above Mantra one should pray with these words (*Bhutā ye balim*)

तारत्रय वदेद्देहिद्युग्म देवीपद वदेत् ।
 पुत्राय बटुकनाथाय पश्चादुच्छिष्टहारिण ।
 सर्वविघ्नान् पद पश्चात् नाशयद्विषय तथा । १७ ।
 गृह्यद्युग्म रुरुपद क्षेत्रपालपद तत ।
 सर्वोपधारसहितामिमा पूजा बलि वदेत् ।
 गृह्ण गृह्ण द्वितान्तोऽय क्षेत्रपालभनु प्रिये । १८ ।
 चतु षष्ठ्यक्षरे प्रोक्त सर्वसिद्धिप्रदायक ।

Mantra of Oblation for Ksetrapalas

The sixtyfour lettered Mantra which bestows all Siddhis, after extrication, runs as follows .

ॐ ॐ ॐ देहि देहि देवीपुत्राय बटुकनाथाय उच्छिष्टहारिण सर्वविघ्नात नाशय
 नाशय गृह्ण गृह्ण रुरु क्षेत्रपाल सर्वोपधारसाहेतामिमा पूजा बलि गृह्ण गृह्ण स्वाहा
 योऽस्मिन् क्षेत्रे निवासी च क्षेत्रपालस्य किञ्चन ।
 प्रीतोऽय बलिदानेन सर्वरक्षा करोतु मे ।। १६ ।।

While offering oblations with the above Mantra one should pray with these words (*Yo smun karotu me Soka 19*)

तारत्रय वदेत्तार श्रीप्रासादपराभनु ।
 ह्रीं ह्रीं ह्रूय युगलादी मेरवाधितिताय च । २० ।
 अक्षोभ्यानन्दत पश्चाद्बटुनाथीष्टद परम् ।
 सिद्धार्थपदमामाष्य पश्चादवतरद्वयम् ।। २१ ।।
 क्षेत्रपालपद पश्चात् महाशान्त पद तत ।
 मातृपुत्रपद पश्चात् कुलपुत्रपद तथा । २२ ।।
 सिद्धिपुत्रपद चास्मिन् स्थानाधिपपद तत ।
 ग्रामाधिपतयेऽस्मिन् स्याद्देशाधिपतये तत । २३ ।।
 बटुबटुकनाथेति देवीपुत्रपद तत ।
 मेघनादपद पश्चात् प्रचण्डोत्तपद वदेत् । २४ ।।
 कपालीति पद पश्चाद्भीषणेति पद वदेत् ।
 स्यात् सर्वविघ्नाधिपतये इमा पूजा बलि वदेत् ।। २५ ।।
 गृह्ण गृह्ण कुरुद्वन्द्व मम दूरयद्युग्मकम् ।
 ज्वलयुक्प्रज्वलयुग सर्वविघ्नानितीरयेत् । २६ ।
 नाशयद्विषय क्षा क्ष पश्चाद् बुद्धिमितीरयेत्
 क्षेत्रपालाय वीषट् हू षष्ठ्युत्तरशताक्षर । २७ ।।

Mantra of Oblation for Raja Ra esvara

The one hundred and sixty lettered Mantra, after extrication, runs thus

ॐ ॐ ॐ ॐ हसौ स्तौ हा ही हू भैरवाधिष्ठिताय अक्षीभ्यानन्दहृदयाभीष्टद
सिद्धार्थे अवतर अवतर क्षेत्रपाल महाशान्त मातृपुत्र कुलपुत्र सिद्धिपुत्र अस्मिन्
स्थानाधिप ग्रामाधिपतयपस्मन् देशाधिपतये वटुकनाथ देवीपुत्र मेघनाद प्रचण्डाग्रकपाली
भीषण सर्वोद्धन घनतये इमा पूजा बलि गृह गृह करु करु मम दूरय दूरय ज्वल
प्रज्वल प्रज्वल सर्व विघ्नान नाशय नाशय क्षा क्ष बुद्धि क्षेत्रपालाय वीषट हू ।

तारत्रय वदेत् पश्चादमुक क्षेत्रपाल घ ।

राजराजेश्वर इमा पूजा बलिमत परम् ।

गृह्युग्म द्वितान्तोऽयमष्टाविंशाक्षरो मनु ॥ २८ ॥

After offering oblations with the above 160 lettered Mantra, one should offer oblation to the Rāja-Rajeśvara and Batuka family all integrated. The 28 lettered Mantra for this purpose, after extrication runs thus

ॐ ॐ ॐ अमुक क्षेत्रपाल राज राजेश्वर इमा पूजा बलि गृह गृह स्वाहा ।

अनेन बलिदानेन वटुवशसमन्वितः ।

राजराजेश्वरो देवो मे प्रसीदतु सर्वदा । २९ ॥

While offering oblations with the above Mantras, one should pray with these words *Anena sarvadā, Śloka 29*)

पश्चिमे वटुक देवभूतरे योगिनीबलिम् ।

पूर्वे भूतबलि दद्यात् क्षेत्रपालश्च दक्षिणे ।

राजराजेश्वर मध्ये पूजयत् कुलनायिके । ३० ॥

Places of offering Oblations to Batukas etc

Worshipping Batuka in the West Yoginī in the North, Sarvabhūtas in the East and the Ksetrapalas in the South, one should
O Kulnayike, worship Raja Rajeśvara in the Centre

अङ्गुलनामिकाम्याश्च वटुकस्य बलि स्मृत ।

तर्जनीमध्यमानामिकाङ्गुष्ठैर्योगिनीबलिः ॥ ३१ ॥

अङ्गुलीमिश्र सर्वाभिरुक्तो भूतबलिः प्रिये ।

अङ्गुलतर्जनीभ्याश्च क्षेत्रपालबलिर्भवेत् ॥

अङ्गुलमध्यमाम्याश्च राजराजेश्वरस्य च ॥ ३२ ॥

Determination of Fingers in the Oblations of Batukas, etc

One should offer oblations to Batuka with thumb and third finger, to Yoginī with thumb, first, second (middle) and third fingers, to Sarvabhūtas with all the fingers, to Ksetrapālas with thumb and first finger and to Rāja Rajeśvara with thumb and middle finger

षट्कादीन् समर्घ्यं कुलदीपान् प्रदर्शयेत् ।
 ईषद्रक्तसुपिष्टेन चतुरङ्गुलिमानतः । ३३ ।।
 दीपान् उमरुकाकारान् त्रिकोणानतिशोभनान् ।
 कर्षाज्यग्राहिण कुप्यान्नव सप्ताथ पञ्च वा ।। ३४ ।।
 अन्तस्तेजो बहिस्तेज एकीकृत्यामितप्रभाम् ।
 त्रिधा देव्युपरि श्राम्य कुलदीपान् निवेदयेत् ।। ३५ ।।
 समस्तयक्रयक्रेशि देवेशि सकलात्मिके
 आरात्रिकमिदं देवि गृहाण मम सिद्धये ।

Mantras and Symptoms of Kula dipa

After worshipping Baruka, etc. one should show Kuladipa. One should, out of well-kneaded light red-coloured flour, prepare nine, seven or five triangular *dipakas* (lighting pans) of the saṁpe of a big *Damarū* (a small drum) The *dipakas* should be of a size enough to hold at least one *Karṣa* of *Gṛta* in them. Thereafter, uniting the external light with the inner light one should, thrice rotating over the *Devi* the *Dipakas* of infinite brilliance, submit them to Her with the Mantra (*Samasta* śādhave Śloka 36 above).

कुलदीपान् प्रदर्शयार्थं शक्तिपूजा समाचरेत् ।। ३६ ।।

After drinking by Śakti drinking by the Śādhaka

After showing the Kuladipaka the Śādhaka should worship Śakti

स्वशक्तिं वीरशक्तिं वा दीक्षितः गुरुमार्गतः ।
 पाययित्वा चरेत् पानमिति शस्त्रस्य निश्चयः ।। ३७ ।।

After offering the drink to his own Śakti or Vīra-Śakti, or specially initiated Śakti the Śādhaka should drink himself. This is the ruling of the Śāstras.

अदीक्षिता स्त्रिय कुर्यात् सद्यः सस्कारमग्निहोत्रं ।
 मन्त्रदीक्षाविधानेन शुद्धा भवति नान्यथा ।। ३८ ।।

O Ambike ! Śādhaka should immediately purify an uninitiated lady. She could be purified according to the rules of Mantra-initiation, not otherwise.

तस्मात् सुलक्षणां शक्तिं गन्धपुष्पाक्षतादिभिः ।
 अभ्यर्च्य वेदताबुद्ध्या भोगपात्रं निवेदयेत् ।। ३९ ।।

Therefore, assuming a Śakti of good characteristics as *Devatā*, one should worship with incense, flowers and *Akṣata* and offer Her the vessel full of offerings.

तदन्ते कन्यकाश्चपि प्रमदाश्च मनोहराः

सम्पूज्य देवताबुद्ध्या दद्यात् पात्र पृथक् पृथक् ॥ ४० ॥

Thereafter assuming beautiful virgins and ladies as the forms of Devatā, worship them and provide separate vessels to each.

अनिवेद्य तु यः शक्त्यै कुलद्रव्यं निषेवते ।

पूजितं निष्फलं तस्य देवता न प्रसीदति । ४१ ।

Worship of a Sādhaka who enjoys Kula-dravyas without first offering them to Śakti, becomes fruitless and the Devatā is never pleased with it.

चण्डाली चर्मकारी च मातङ्गी पुष्कसी तथा ।

श्वपची खड्गकी चैव कैवर्ती विशयोषितः ॥ ४२ ॥

Kulastaka Eight Kula Śaktis

Candālī, Carmakārī, Mātangī Pukkasi Śvapaci, Khaṭṭakī, Kaiyartī and Viśva-Yositā are the eight Kula-Śaktis (Kulāstaka),

कुलाहकमिदं प्रोक्तमकुलाहकमुच्यते ।

कन्दुकी शौण्डिकी चैव राजजीवी च राजकी । ४३ ॥

गायकी राजकी शिल्पी कौलिकी च तथाहमी ।

Eight Non Kula Śaktis (Akulāstaka)

After enumerating the Kulastaka the Akulāstaka-Śaktis are now being enumerated Kandukī, Śaundikī, Śastrajīvī, Rājajakī, Gāyakī, Rajakī, Śilpi, and the eighth is Kaulakī.

तन्त्रमन्त्रसमायुक्ता समयाधारपालिका ॥ ४४ ॥

कुमारी च व्रतस्था च योगमुद्राधरापि वा ।

पूजाकाले स्वतः प्राप्ता सा ज्ञेया सहजा बुधैः ॥ ४५ ॥

Sahaja Śaktis

Knower of Tantra and Mantra, virgin or wedded to Observances, a Yoginī-śakti, who may be an adherent of Samayācāra, if herself comes at the time of worship is designated as a Sahajā-Śakti.

उक्तजात्यङ्गनाभावे चातुर्वर्ण्याङ्गना यजेत् ।

In the absence of Śakti imagination of Her Form

In the absence of any of the above Śaktis one should worship a lady of any of the four classes

सुरुपा तरुणी शान्ता कुलाचारयुता शुचि ॥ ४६ ॥

शङ्काहीना भक्तियुक्ता गूढा शास्त्रोपजीविनी ।

अलोलुपा सुशीला च स्मितास्या प्रियवादिनी । ४७ ॥

गुरुदेवतसम्भक्ता सुचिता कौलिकप्रिया,
 विमत्सरा दिशेणज्ञा देवताराधनोत्सुका।
 मनोहरा सदाचारा शक्तिरेषा सुलक्षणा ॥ ४८ ॥

Śaktis with good characteristics and those who should be excluded

She is called a Śakti of good characteristics who may be of a beautiful appearance, young, grave, follower of Kulācāra, pious, devoid of suspicions, devoted, adherent of Sastra, free of greed of a pleasant smile on her face, soft-spoken, devoted to Guru and Devatā, of good thoughts, lover of Kaulikas, free of jealousy and envy, well-versed, interested in the worship of the Devatā, pleasing in personality and of good character

दुष्टोष्ठा कर्कराश कूरा सु खिता कुलदूषणी।
 दुराचारा पराधीना भीता लुब्धातुराडलसा ॥ ४९ ॥
 निद्रासक्तानिदुर्मग्धा हीनाङ्गी व्याधिपीडिता।
 दुर्गन्धा कुत्सित, मूढा वृद्धोन्मत्ता रहस्यभित् ॥ ५० ॥
 कुतर्का कुत्सितालापा निर्लज्जा कलहप्रिया
 विरुपोन्मार्गा स्तब्धा पङ्क्यन्धविकृतानना।
 ईदृशी मन्त्रयुक्ताश्च शक्ति योगे विवर्जयेत् ॥ ५१ ॥

Śaktis who may be wicked, harsh, cruel, miserable and causing misery to the Kula, bad-charactered, slaves, afraid, greedy, in love with someone, restless, slothful, interested in sleep, wicked minded, devoid of some bodily organ, diseased, exuding bad odour, ug. & foolish, old, insane unreasonable, filthy minded, shameless, quarrelsome, deformed in appearance, mean treading on wrong path, silent, lame or blind, are not fit for being associated with worship and sacrifice, even if they may be initiated with Mantras.

ततोऽर्चनादिकं सर्वं मन्त्रोदकपुरःसरम्।
 इतः पूर्वादिमनुना मन्त्री देव्यै समर्पयेत् ॥ ५२ ॥
 तारत्रयमितः पूर्वं प्राणबुद्धी ततः परम्।
 देहधर्माधिकारतो जाग्रत्स्वप्नसुषुप्तिषु ॥ ५३ ॥
 मनसा चेतसा वाचा कर्मणा तत्परं वदेत्।
 हस्ताभ्याश्च ततः पद्मयामुदरेण ततः परम् ॥ ५४ ॥
 शिरसा च यत् स्मृतं पश्चाद् यदुक्तं यत् कृतं वदेत्।
 तत् सर्वं गुरवे चान्तो मत्समर्पितमस्त्विति।
 स्वाहान्ती मनुस्मृत्युक्तस्त्रिसप्तत्यक्षरं प्रिये ॥ ५५ ॥

Mantra for offering Worship to Devi

Thereafter, O My beloved ! All the worship, etc., should, with consecrated water, be submitted to Devī with the seventy three-lantered Mantra

ॐ ॐ ॐ इतः पूर्वे प्राणं बृद्धे दत्तं धर्मधिकारं ज्ञायत स्वप्नं सुषुप्तिषु मनसं
चेतसा वाचा कर्मणा हस्तेनाभ्यां पद्भ्यामुदरं शिङ्गना च रतं स्मृतं यत्कृतं यदुक्तं तत्
सर्वं गुरवे मतं समर्पयन्तमस्तु स्वाहा

ज्ञानतोऽज्ञानतो वापि यन्मया क्रियते शिवे ।
तव कृत्यमिदं सर्वमिति ज्ञात्वा क्षमस्व मे ॥ ५६ ॥
एव सम्प्रार्थ्य देवं शिस्तुत्वा नत्वा च भक्तिः ।
प्रधानदेवतामूर्त्तौ परिवारान् समर्चयेत्
एव सावरणा देवीं धिन्तयेत् स्वहृदम्बुजे ॥ ५७ ॥
शेषिकायै समर्प्यात्ममूलमन्त्रेण शोधयेत् ।

Begging the Pardon :

One should pray with *Jñanato jñana to* *Kṣamasva me*

Sloka 56 : Thus praying the Sādhaka should offering his
obsequance with devotion worship all the family members in the Idol
of the Chief Deity. Then with the Covering contemplating upon the
Devī in his heart lotus and offering the Śesikā (remainder) purify
himself with the Mula Mantra.

स्याद्वाग्भव हृद्दुच्छिष्टवाण्डालि तदनन्तरम् । ५८ ।
वदेन्मातङ्गि सर्वन्ते वश्यकुरुयुगन्तत ।
एकविंशतिवर्णैश्च शेषिकामनुरीरितः । ५९ ॥
मन्त्रेणानेन निर्मात्य शेषिकायै समर्पयेत् ।
देवीमुच्छिष्टमातङ्गी व्यायेत् त्रैलोक्यमोहिनीम् ॥ ६० ॥

Mantra for Śesikā :

Mantra after extrication is

ऐ नम उच्छिष्टं वाण्डालि मातङ्गि । सर्वं ते वश्य कुरु कुरु

This is the twentyone-lettered Mantra with which garland
should be offered to Śesika. Thereafter, the Sādhaka should con-
template upon the Trailokyamohinī Devī Uccaṣṭa Mātangī in the
following form

वीणावाद्यविनोदगीतनिरतां नीलाशुकोत्तासिनीं
दिम्बोष्ठीं नवयावकादचरणामाकीर्णकेशालकाम् ।
भृङ्गङ्गीं स्तिशङ्कुण्डलधरां माणिक्यभूषोज्ज्वला
मातङ्गीं प्रणतोऽस्मि सुस्मितमुखीं च । ६१ ॥
ततः श्रीगुरुपाय साक्षात् परशिवाय च ।
कराभ्यां पात्रमुद्धृत्य सद्धितीयं समर्पयेत् ॥ ६२ ॥

स्वसम्प्रदायसयुक्तैर्वीरैश्च सह पूजयेत् ।

अन्योन्यवन्दनं कृत्वा पिबेत्तत्तदनुज्ञया ॥ ६३ ॥

*Explanation of Three Elements (Tattva-traya)
by the Guru to the Disciples*

Thereafter, lifting the vessel with both the hands a Sādhaka should offer to Śrī Gurudeva of the Form of Paraśiva the Second Element. Then with other Vīra-sādhakas of his own sect, he should worship the Gurudeva. Thereafter, greeting each other al. the Sadhakas, with the permission of Guru, drink their shares.

सव्येनोद्धृत्य पात्रन्तु मुद्रा कृत्वाऽपसव्यतः ।

यथाविधि द्वितीयेन गृहीयान्मन्त्रमुच्चरन् ॥ ६४ ॥

Lifting the vessel with the right hand and showing the Mudrā with the left hand, receive it along with the Second Element and chanting properly the Mantras alongs.de

पिशितं माषमात्रन्तु द्रव्यं घुल्लुकसम्मितम् ।

आत्मदेहत्रयं तत्त्वं त्रयेणाथ विशोधयेत् ॥ ६५ ॥

Taking one Māṣa of Mamsa and one handful of dravyas he should thrice purify his three-fold (gross, subtle and transcendental) body.

तत्तुणोल्लाससहितः प्रसन्नवदनेक्षणः ।

गुरुः शिष्यान् समाहूय दद्यात्तत्त्वत्रयं प्रिये ॥ ६६ ॥

For this purpose, the Gurudeva, with youthful exuberance cheerfully and with a kind gesture should call the Śiṣyas and offer them the three elements.

शिष्योपायनमादाय शुद्धात्मा कुसुमादिकम् ।

यथाशक्ति निवेद्याथ वित्तशास्त्रविवर्जितः ॥ ६७ ॥

प्रणम्य बहिरष्टाङ्गं प्रविश्यान्तः शनैः प्रिये ।

समर्थोपायनं भक्त्या शिवाय गुरुरुपिणे ॥ ६८ ॥

प्रथिताङ्गुष्ठकौ कृत्वा करौ सक्ताग्रतर्जनी ।

जानुभ्यामवर्तिं गत्वा पश्चाज्ज प्रणमेद् गुरुम् ॥ ६९ ॥

O My Beloved ! The Śiṣya should pure-heartedly and avoiding any monetary presumptuousness take the flowers, etc. presentations according to his capacity and offer them to the Guru of the Form of Śiva and with devotion offer Astāṅga-praṇāma (Salute offered with hands, feet thighs, chest, forehead, eyes, speech and mind is called Astāṅga-praṇāma). Thereafter, sitting on the ground on his knees, entwining the thumbs of both hands and extending the first finger forward, he should offer Pañcāṅga Praṇāma (Salute offered with hands, two thighs, forehead, eyes and speech is called Pañcāṅga Praṇāma).

वामाङ्गुष्ठानामिकाभ्या दक्षहस्तप्रसारितम् ।
 स्पृष्ट्वा विशुद्धहृदय ईषदानतमस्तक । ७० ।
 वामाङ्गुष्ठानामिकाभ्या शिष्याय श्रीगुरु प्रिये ।
 प्रकृत्याद्यै पृथिव्यन्तैश्चतुर्विंशतिभि प्रिये । ७१ ।
 स्वरैरशुद्धतत्त्वैश्च वाग्भवेन कुलेश्वरि
 सयुक्तैर्नात्मतत्त्वेन स्थूलदेह विशोधयेत् । ७२ ।

Purification of Body of the Śiṣya

O My Beloved Thereafter with his head a little bent the Gurudevī should with the thumb and third finger of his left hand touch the extended right hand of his Śiṣya and with pure heart purify his gross body with twentyfour Tattvas from Prakṛti to Pṛthivī and with Svaras containing Vagbhava-bija (Aum), with his (Guru's) Ātma-tattva

मायादिपुरुषान्तैश्च शुद्धाशुद्धैश्च सप्तभि ।
 तत्त्वै स्पर्शाह्वयैर्वर्णै कामराजेन मन्त्रवित् ।
 युक्तेन विद्यातत्त्वेन सूक्ष्मदेह विशोधयेत् ।। ७३ ।।

Thereafter with all the seven purer than pure Tattvas from Māyā to Pīṭha and Kāmarāṭa-bīja (Kīm), united with Sparsa-varnas, the Guru with Vidyā-tattva, purify the Subtle body of the Śiṣya
 शुद्धै शिवादिविद्यान्ते पञ्चतत्त्वैश्च व्यापकै ।
 परया शिवतत्त्वेन पर देह विशोधयेत् ।। ७४ ।।

Then with all the five pure Tattvas from Śiva to Vidyā and Para-Śatī united comprehensively with Para-Śiva-tattva he should purify the transcendent body (*para-sarira*) of the Śiṣya.

षट्त्रिंशत्स्वसहितमालिन्या बालया प्रिये ।
 सर्वतत्त्वाश्रय बीज सर्वतत्त्वैर्विशोधयेत् ।। ७५ ।।

Then with all the thirty-six Tattvas and Mālū Bā.ā, he should purify the Bija embodying all the Bījas with all the Tattvas

शोधयेति पद दद्यात् सद्वितीयमलि गुरुः
 बुल्लुकं गुरुणा दत्त शोधयामीति चोच्चरन् ।
 भक्त्या चावनत शिष्यो निःशब्द त्रिः पिबेदलिम् ।। ७६ ।।
 पाणिभ्या सस्पृशेद्देह सर्वतत्त्व समुच्चरन् ।
 शिरःप्रभृतिपादान्त शुद्ध देह विचिन्तयेत् । ७७ ।।

After this the Guru, providing to the Śiṣya the Ali (wine) with second, should utter the word Śodhaya' The Śiṣya bending a little should then with devotion and without making any sound drink one *Callu* (cavity formed by joining both the palms) of Ali provided by the Guru and utter the word *Sarva Tattvam śodhayāmi* Then, touching his body with hands, he should feel that all his body from head to feet has been purified.

स्थूलान्तमात्मतत्त्व स्यात् सूक्ष्म विद्यान्तगोचरम् ।

परान्त शिवतत्त्व स्यादिति तत्त्वत्रय जगत् ॥ ७८ ॥

Distinction of the Atma, etc., Tattva-traya and fruit of their Knowledge :

Atma-tattva is confined to gross body, Vidyā-tattva is perceptible upto the subtle body, while the Śiva-tattva extends up to the transcendental (*Para sarira*) The whole world is of the form of the three Tattvas

एव तत्त्वत्रयज्ञान गुरोर्ज्ञात्वा य आचरेत् .

स जीवन्नेव मुक्तः स्यादिति शङ्करभाषितम् ॥ ७९ ॥

One who performs actions after knowing the three Tattvas thus from the mouth of the Guru becomes Emancipated even in his life itself This is so ordained by the Śāstras

ततः स्वीकृत्य च गुरुः शिष्येभ्यः शेषदो भवेत् ।

आदाय गुरुणा दत्त सद्धितीयासव पिबेत् ॥ ८० ॥

Drinking before the Guru, etc. is prohibited

Then, after himself taking the Dravyas, the Guru should offer the remainder of them to the Śiṣyas, who should then drink that Asava with the second Tattva.

श्रीगुरुज्येष्ठपूज्यानां पुरतः कुलनायिके ।

नोपविश्य पिबेन्मद्यम् इति शास्त्रस्य निर्णयः ॥ ८१ ॥

One should not drink wine before Gurudeva and other venerable and senior Sadhakas This is the order of the Śāstras,

प्राणवेदफलोल्लासप्रणामस्थितिलक्षणम् ।

अविज्ञायाचरेद् यस्तु स भवेदापदाम्पदम् ॥ ८२ ॥

निर्मन्त्र न पिबेन्मद्यम् त्रायक्षित विधीयते ।

तस्मान्मन्त्रविधानेन कर्तव्यं कुलनायिके ॥ ८३ ॥

Drinking without Knowledge of the distinctions of Prāṇas and Mantras is prohibited :

One who performs actions without knowing about the exhilaration resulting from an understanding of the distinction of Prāṇas and of the situations and characteristics of Salutation, falls into trouble One should drink with Mantra alone, otherwise the drinker will have to undergo penances Therefore, one should always drink according to the rules of Mantras as given below

इदं पवित्रममृतं पिबामि भवभेषजम् ।
 पशुपाशसमुच्छेदकारणं धैरवोदितम् ॥ ८४ ॥
 चित्ते स्वातन्त्र्यसारत्वात्तदानन्दमयात्मनः ।
 तन्मयत्वाच्च मावानां भावाभ्यान्तर्हिता रसे ॥ ८५ ॥
 सुषुम्नान्तं विकाशाय सुरसस्तेन पीयते ।
 तस्मादिमा सुरा देवीं पूर्णोऽहं त्वा पिबाम्यहम् ॥ ८६ ॥

These are the Mantras for drinking

मन्त्राणानेन देवेशि मूलमन्त्रेण मन्त्रवित्
 अनाकुलमना कुर्यादलिपानं शनैः शनैः ॥ ८७ ॥

Intoning the above Mantras (Ślokas 84-86) and the Mūla Mantra one should drink A. (wine) gradually with a composed mind

स्वात्ममूलत्रिकोणस्थे कोटिसूर्यसमप्रभे ।
 कुण्डल्याकृतिचिद्रूपे हुनेद् द्रव्यं समन्त्रकम् ॥ ८८ ॥

One should offer the Libations of Dravyas with the following Mantra Śloka 89 in the Pure Intelligence of the shape of Kuṇḍalin which is resplendent as millions of Suns and is situated in the Triangle of his own Mādhāra.

महन्तापात्रभरितमिदन्तापरमामृतम् ।
 पराहन्तामये वक्ष्ये होमस्वीकारलक्षणम् ॥ ८९ ॥

This is the Mantra for offering Libations of Dravyas (Cf Śloka 88 above)

गुरुदैवतमन्त्राणामैक्यं सञ्चिन्तयेद्विद्या ।
 यावदुल्लासपर्यन्तमुपदेशो पिबेन्मधु ॥ ९० ॥

Method of Drinking :

Assuming the unity of Guru, Devata and Mantra one should keep on drinking Madhu (wine) till exhilaration is obtained

चुल्लनं सिद्धिदं प्रोक्तं दीपो ज्ञानप्रदायकः ।
 पापात् परपदप्राप्तिं कौले त्रयमितीरितम् ॥ ९१ ॥

It is said that drinking one *Cullu* (cavity formed by joining both palms) is bestower of Siddhis, and drinking till enlightenment is bestower of knowledge. One attains Supreme State from drinking These three Attainments have been set forth in the Kula system

भोजनान्ते विषं मद्यं मद्यान्ते भोजनं विषम् ।
 अमृतं तद्विजानीयाद् यदत्र सुरया सह ॥ ९२ ॥

Drinking at the end of meals is poison Similarly taking food at the end of drinking is also poison Whatever food is taken along with drinking Sura should be known as Amṛta.

चर्वणेन युतं पानममृतं कथितं प्रिये ।

चर्वणेन विना पानं केवलं विषवर्द्धनम् । ६३ ।।

O My Beloved Drinking along with eating is Amṛta and drinking without eating alongside increases only poison

पानञ्च त्रिविधं प्रोक्तं दिव्यवीरपशुकृमात् ।

दिव्यं देव्यग्रतः पानं वीरमुद्रासने कृतम् । ६४ ।।

स्वेच्छया पशुवत्पीतं पशुपानमितीरितम् । ६५ ।।

Three kinds of Drinking 1 Divya, 2 Vira 3 Paśu

Divya, Vira and Paśu respectively have been said to be the three kinds of drinking. Drinking in front of Devī is called Divya, drinking with Mudrā and Asana is Vira, and drinking arbitrarily according to one's own desire is Paśu.

भुक्तिमुक्तिप्रदं दिव्यं वीरं भुक्तिप्रदं भवेत् ।

पशुपानं नरकदं प्रोक्तं पानफलं प्रिये । ६६ ।।

The fruit of Divya-drinking is both Enjoyment and Emancipation, of Vira-drinking only Enjoyment and of Paśu-drinking Hell.

दृष्टिमानसवाक्काये यावन्नो भवति भ्रमः ।

तावत् पानं प्रकुर्वीत पशुपानमतः परम् ।। ६७ ।।

Unless visual, mental, vocal and bodily illusions do not develop one should keep on drinking. Exceeding this limit is called Paśu-drinking.

यावन्नेन्द्रियवैकल्यं यावन्नो मुखवैकृतम् ।

तावदेव पिबेन्मद्यमन्यथा पतनं भवेत् । ६८ ।।

Unless the sense-organs become agitated and unless mouth becomes deformed one should keep on drinking. Drinking beyond this limit brings downfall.

पूर्णभिषेकयुक्तानां पानं देवि निगद्यते ।

कराभ्यां पात्रमुदधृत्य स्मरेन्मूलं च पादुकां ।

आगलान्तं पिबेद्द्रव्यं स मुक्तो नात्र सशयः । ६९ ।।

Method of drinking for those who are Fully

Initiated (Pūrṇābh iṣikta)

O Devī ! I am now expounding the method for drinking by those who are Fully Initiated. Lifting the vessel with both hands such a Sādhaka should remember the Mula Mantra and the Pādukā. Drinking upto the throat thereafter he becomes indubitably Released.

पीत्वा पीत्वा पुनः पीत्वा यावत् पतति भूतले ।

उत्थाय स पुनः पीत्वा पुनर्जन्म न विद्यते ॥ १०० ॥

He shou'd drink and drink and again drink till he falls down on the ground Then rising up again if he drinks again then there is no rebirth for him

आनन्दानुप्यते देवी मूर्च्छया चैरवः स्वयम् ।

वमनात् सर्वदेवाश्च तस्मान्निविधमाचरेत् ॥ १०१ ॥

Dev. is satisfied by exhilaration Bhairava Himself is satisfied by vomiting and as the Devas are satisfied by vomiting

दिव्य तनुरत्नानां वै यत् सुखं कुलयोगिनाम् ।

तत् सुखं सावर्भौमस्य नृपस्यापि न विद्यते ॥ १०२ ॥

Hence one shou'd satisfy all the three classes (stated above). The pleasure derived by the Kula-yogis from indulgence in Divya-Drinking is not available even to the Emperors

यत् सुखं कुलनिष्ठानां कुलद्रव्यनिषेवनात् ।

तत् सौख्यमेव भोजः स्यात् सत्यमेव वरानने ॥ १०३ ॥

The pleasure of partaking Kula-dravvas derived by those wedded to Kula System is in reality the Emancipation. O Varāhane This is the Truth

इति ते कथितं किञ्चित् यदुपकृत्यादिपूजनम् ।

समासेन कुलेशानि किं भूय श्रोतुमिच्छसि ॥ १०४ ॥

O Kulesani ' Thus I have described to You in brief the Worship of Batuka and Śaktis, etc Now what else You want to hear

इति श्रीकलार्णवे निर्वर्णमोक्षद्वारे महारहस्यं सर्वं

गमोत्तमोत्तमं सप्तदशस्कन्धं पञ्चमखण्डे ऊर्ध्वं

स्माद्यतन्त्रे वृक्षशक्ति-आदिपूजनं नाम

अष्टम उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।
उल्लासभेद देवेश द्रव्यपात्रादिसङ्गमम् ॥ १ ॥
रत्युद्वासनकालस्य श्री चक्रस्थितिमेव च ।
घेष्ट कौलिकशक्तीनां वद मे परमेश्वर ॥ २ ॥

Sri Devi said O Kuleśa, O Ocean of Nectar of Kindness ' I want to hear about the distinction of Ullāsa O Parameśvara ' Tell me about Interchange of Dravyas and Vessels, Ratī , Copulation), Udvāsana-kāla (time of abandonment) situation of Śrīcakra and actions of Kaulikaśaktis.

ईश्वर उवाच ।

भृगु देवि प्रवक्ष्यामि यन्मा त्व परिपृच्छसि ।
तस्य श्रवणमात्रेण जायते दिव्यभावना ॥ ३ ॥

Seven Exhilarations and their characteristics

Īśvara said Listen O Devi, I am telling You what you have asked, mere listening which arouses Divine Feeling

आरम्भस्तरुणशैव यौवनं प्रौढमेव च ।
तदन्तश्चोन्मनाशैव ततोऽल्लासश्च सप्तमः ॥ ४ ॥

Ullāsas (Exhilarations) are seven 1 Arambha (Beginning), 2 Taruṇa (Juvenile), 3 Yauvana (Youth), 4 Praudha (Mature), 5 Praudhānta (Post maturity), 6 Unmana (Excited), and 7 Mano:lāsa (Hearty Exhilaration)

तत्त्वत्रय स्यादारम्भ कथित कुलनायिके ।
कथितस्तरुणोऽल्लासस्तरुणं सुखमम्बिके ॥ ५ ॥

O Kulānāyike ' Arambha ullāsa is caused by the rise of three Tattvas. O Ambike ' Taruṇolāsa is assumed when the juvenile pleasure arises

यौवन मनसः सम्यगुल्लास सुस्थिति प्रिये ।
स्थूलन दृग्मनोवाया प्रौढभित्तिमिधीयते ॥ ६ ॥

O My Beloved ' The condition of proper mental exhilaration is called Yauvanolāsa, and when there is faulting of vision, mind and speech it is Praudholāsa

समुल्लासपरे चक्रे य इच्छेत् पात्रमेलनम्
अर्वाक् प्रौढसमुल्लास नैव कुर्यात् कदाचन ।
यथाधिकार तत्रापि कर्त्तव्य पात्रमेलनम् । ७॥

Rules for the Interchange of Dravyas

In case of an exhortation on the Cakra if one wishes to interchange the vessels then he should do so only according to the right of interchange of vessels.

अदीक्षितेरनाचारैरतन्त्रज्ञरदैवतैः ।

दूषकैः समयभ्रष्टैः कुर्याद् द्रव्यसङ्गतिम् ॥ ८॥

Those uninitiated persons of bad conduct not expert in Tantras, devoid of Ista-devata guilty-conscious, fallen from Samayacara, should not interchange Dravyas

अभिज्ञ भन्यमानैश्च प्रपञ्चव्रतधारिणि ।

पशुभिः शुद्धकर्मस्थैर्न कुर्याद् द्रव्यसङ्गतिम् ॥ ९॥

Those ignorant, conceited, treacherous, full of Paśu bhava, mean minded should not interchange Dravyas

स्त्रीद्विदैर्गुरुभिः शप्तैर्मक्तिहीनैर्दुरात्मभिः ।

कुलोपदेशहीनैश्च न कुर्याद् द्रव्यसङ्गतिम् ॥ १०॥

Woman-haters cursed by Gurus, devoid of devotion evil minded, devoid of precept of Ku.ādharmā should not interchange Dravyas

षडवाक्यप्रमाणज्ञा भ्रुतिस्मृत्यर्थवेदिनः ।

कुलधर्मानभिज्ञाश्चेत्तत्सङ्गं परिवर्जयेत् ॥ ११॥

Even if one possessing knowledge of Grammar, Logic, Vedas and Dharmasāstras is ignorant of Ku.ādharmā, he should be avoided in the interchange of Dravyas

सत्कुले च प्रसूतः वा वृद्धाश्चाचारवर्तिनः ।

त्वत्पूजाविमुखा स्युश्चेत्तत्सङ्गं परित्यजेत् ॥ १२॥

Even if one born in a good family or possessing a good character is averse to Your worship his company should be shunned

स्त्रीपुत्रमित्रबन्धूना सिन्धवानामपि पार्वति ।

कुलाचारानभिज्ञाना सङ्गतिं वर्जयेत्प्रिये । १३॥

O Pārvalī Listen ! Whatsoever intimate wives, sons, friends or brothers may be, if they do not know the Ku.ācāra, their company should be avoided.

अदृष्टपौरुषाणाश्च देशान्तरनिवासिनाम् ।

बिना सङ्केतयोगेन न कुर्याद् द्रव्यसङ्गतिम् ॥ १४ ॥

One should not interchange Dravyas with unknown persons of another country unless there is a rapport through signs

एकपात्रं न कुर्वीत यदि साक्षात् कुलेश्वरः ।

मन्त्राः पराङ्मुखा यान्ति विघ्नश्चैव पदे पदे ॥ १५ ॥

Even if there is Kuleśvara Himself one should not partake of Dravyas from the same vessel. If one does so then his Mantras would turn their faces and he would face difficulties at every step.

स्वपात्रस्थितहेतुश्च न वद्याद्भैरवाय च ।

यदि वद्यात्कुलेशानि देवताशापमाप्नुयात् ॥ १६ ॥

One should not offer the Hetu (wine) of his own vessel to Bhairava. If he does so, O Kuleśam ' he would receive the curse of the Gods

आसनं भोजनं पात्रमम्बरं शयनादिकम् ।

अनभिज्ञैरनर्थैश्च सङ्गमं नव कारयेत् ॥ १७ ॥

One should not offer his own seat, food, vessel, clothings and bed to unknown persons. Nor should he resort to the company of such persons.

स्रोतोभेदेन वा कुर्यात्कौलिकं पात्रमेलनम् ।

पूर्वदक्षिणयोरैक्यमुदक्पश्चिमयोस्तथा ॥ १८ ॥

A Kaulika should interchange vessels according to the distinction of Amnāyas. There is conformity between East and South, and North and West Amnāyas

तस्मिन् क्रमार्चनपरैर्वीरैः स्वसदृशैरपि ।

कामिनीभिश्च तत्कुर्यात् स्रोतसाश्च चतुष्टये ॥ १९ ॥

Therefore, respective Sādhakas of these four Amnāyas should interchange with Vira Sādhakas of their own class and with women.

योगिभिर्योगिणीभिश्च प्रदत्तं पूर्णपात्रकम् ।

स्वमात्पादुकामूलमन्त्रजसं पिबेत्प्रिये ॥ २० ॥

O My Beloved ' Filled up vessels provided by Yogīs and Yoginīs should be drunk with recitation of the Pādukā of one's own Mātrkā and Mūla Mantra

क्वचित् यदृच्छया प्राप्तमलिपात्रन्तु भक्तिः ।

आदाय पूर्ववज्जप्त्वा पिबेद्देवि गुरुं स्मरन् ॥ २१ ॥

If by the grace of God one gets an Ali pātra (vessel full of wine) he should accept it with devotion and remembering his Guru drink it in accordance with the foregoing recitation of the Mantras.

गुरुशक्तिसुतानाश्च गुरुज्येष्ठकनिष्ठयो ।

स्वज्येष्ठस्यापि चोच्छिष्ट खादन्नान्यस्य पार्वति ।। २२ ।।

Rules regarding partaking of drinking of remainder of Libations in the Cakra

O Pārvaṭī ! One should eat the remainder of only the Guru Śakti, sons of the Guru and seniors, not of others

शक्त्युच्छिष्ट पिबेद् द्रव्य कीरोच्छिष्टश्च चर्वणम् ।

आत्मोच्छिष्ट न दातव्य परकीय न भक्षयेत् । २३ ।।

One should drink the remainder of the Dravyas of Śakti and eat the remainder of edibles of a Vira. Neither should he offer his own remainder to others nor partake of others

उच्छिष्ट भक्षयेत् स्त्रीणां ताभ्यो नोच्छिष्टमर्पयेत् ।

चक्रमध्येऽपि देवेति अन्यथा पतनं भवेत् । २४ ।।

The remainders of women can be eaten, but O Devaṣṭi one should not give them his own remainder even in Cakra. If one does so he meets his downfall

कनिष्ठानां स्वशिष्याणां दद्यादुच्छिष्टमम्बिके ।

दद्यात् स्नेहेन योऽन्येभ्यः स भवेदापदाम्पदम् ।। २५ ।।

आसवोच्छिष्टपात्रन्तु यो वा गृह्णाति मोहत ।

स्नेहात्तोभात् भयाद्वापि देवताशापमाप्नुयात् ।। २६ ।।

O Ambike ! One should offer the remainder only to his own junior Śiṣyas. Whoever, out of love, greed or fear, offers to or takes from others the remainder of Asava (spiritous liquor) or vessel receives the curse of Gods and falls into difficulties

प्रौढोल्लासे कुलेष्टानि कुर्याद्वलिविसर्जनम् ।

पूजागृहाद्वहिः कुर्यात्त्रिकोणे तु गृहान्तरे ।। २७ ।।

Method of offering Libations to Uchchiṣṭa Bhairava

O Kuleṣāni ! In Case of Praudhollāsa one should make a Triangle either inside or outside the abode of worship and then worship it with incense, flowers and Akṣata and then contemplate upon the Uchchiṣṭa Bhairava with the following (Śloka 28)

गन्धपुष्पाक्षतैः पूज्य ध्यायेदुच्छिष्टमैरवम् ।

गदात्रिशूलचक्रमरुपात्रहस्त त्रिलोचनम् ।

कुष्माण्म मैरवं ध्यायेत् सर्वविघ्ननिवारणम् ।। २८ ।।

This is the Śloka for contemplation of Uchchiṣṭa Bhairava (See Śloka 27 above).

तारत्रय समुच्चार्य पश्चादुच्छिष्टमैरवम् ।

एहियुग्म बलि गृह्ययुग्म फट् च द्विष्टान्तक ॥ २६ ॥

Thereafter offer Libation with the following Mantra as it stands after extrication :

ॐ ॐ ॐ उच्छिष्टं मैरव एहि एहि बलि गृह्य गृह्य फट् स्वाहा ,

बल्युद्भासनमन्त्रोऽयं द्वाविंशतिभिरक्षरैः

शान्तिस्तव पठेत्पश्चात्तर्पयेदलिबिन्दुभिः ॥ ३० ॥

After this, one should recite the following Śānti-stava (Ślokas ३१ to ५४) and offer libations of drops of Ah (Wine) .

यजन्ति देव्यो हरपादपङ्कजम् प्रसन्नधामामृतमोक्षदायकम् ।

अनन्तसिद्धान्तमयप्रबोधकं नमामि चाष्टाष्टकयोगिनीगणम् ॥ ३१ ॥

योगिनीचक्रमध्यस्थं मातृमण्डलवेष्टितम् ।

नमामि शिरसा नाथं मैरव मैरवीप्रियम् ॥ ३२ ॥

अनादिघोरससारध्वान्तैकध्वसकारिणे

नमः श्रीनाथवैद्याय कुलौषधिविधायिने ॥ ३३ ॥

आपदो दुरितं रोगाः समयाचारलङ्घनात् ।

ये ते सर्वे व्यपोहन्तु दिव्यचक्रस्य मेलनात् ॥ ३४ ॥

आयुरारोग्यमैश्वर्यं कीर्तिर्लाभः सुखं जयः ।

क्रान्तिर्मनोहरा चास्तु फान्तु सर्वाश्च देवताः ॥ ३५ ॥

सम्पूजकानां प्रतिपालकानां

यतीन्द्रयोगीन्द्रतपोधनानाम् ।

देशस्य राष्ट्रस्य कुलस्य राज्ञः ।

करोतु शान्तिं भगवान् कुलेशः ॥ ३६ ॥

नन्दन्तु साधककुलाद्वयदर्शका ये

सिंहासनाग्रुषितशाक्तमहान्वया ये ।

नन्दन्तु सर्वकुलकौलरताः परे ये

द्यान्ये विशेषपदभेदकराश्चाम्बा ये ॥ ३७ ॥

नन्दन्तु सिद्धगुणस्तदनुक्रमज्ञा

ज्येष्ठान्वया समयिनो वदुकाः कुमार्यः ।

ये योगिनीप्रवरवीरकुले प्रसूता

नन्दन्तु भूमिपतिगोद्विजसाधुलोकाः ॥ ३८ ॥

नन्दन्तु नीतिनिपुणा निरवधनिष्ठा

निर्मत्सरा निरुपमा निरुपद्रवाश्च ।

नित्यं निरञ्जनरता गुरवो निरीहाः

शान्ताश्च शान्तमनसो हृतशोकशङ्काः ॥ ३९ ॥

नन्दन्तु योगनिरता कुलयोगयुक्ता
 ह्याचार्यसामयिकसाधकपुत्रकाश्च ।
 गावो द्विजा युवतयो यतय कुमार्यो
 धर्मं चरन्तु निरता गुरुभक्तलोका । ४० ।
 नन्दन्तु साधककुला ह्यलमात्मनिष्ठा
 शापा पतन्तु समयद्विषि योगिनीनाम् ।
 सा शाम्भवी स्फुरतु कार्पि समाप्यवस्था
 यस्य गुरोर्भरणपङ्कजमेव सत्यम् ॥ ४१ ॥
 याश्चक्रक्रमभूमिकावसतयो नाडीषु याः सस्थिता
 याः कायोद्गतरोमकूपनितया या सस्थिता धातुषु ।
 उच्छ्वासोमिमरुत्तरङ्गनितया निश्वासवासाश्च
 यास्ता देव्यो रिपुपक्षभक्षणरता नन्दन्तु कौलार्चिता । ४२ ॥
 या देव्य कुलसम्भवा क्षितिगता या देवतास्तोयगा
 या नित्य प्रथितप्रभा शिखिगता यः मातरिक्षालया ।
 या व्यामाहितमण्डलामृतमया या सर्वगा सर्वदास्ता
 सर्वा कुलमार्गपालनपरा शान्तिं प्रयच्छन्तु मे ॥ ४३ ॥
 ऊर्ध्वं ब्रह्माण्डतो वा दिवि गगनतले भूतले वा तले वा
 पाताले वानले वा सलिलपवनयोर्यत्र कुत्र स्थिता वा ।
 क्षेत्रं पीठोपपीठादिषु च कृतपदा धूपदीपादिकेन
 प्रीता देव्यः सदा न शुभबलिविधिना पान्तु वीरेन्द्रवन्द्या ॥ ४४ ॥
 ब्रह्मा श्री शेषदुर्गागुहबटुकगणा नैरवा क्षेत्रपाद्या
 वेतालादित्यरुद्रग्रहवसुमनुसिद्धाप्सरोगुह्यकाद्या ।
 भूता गन्धर्वविद्याधरऋषिपितृयक्षासुरा किन्नराद्या
 योगीशाश्चरणा किम्पुरुषमुनिवराश्चक्रगा पान्तु सर्वे ॥ ४५ ॥
 देहस्थाखिलदेवता गजमुखा क्षेत्राधिपा नैरवा
 योगिन्यो वटुकाश्च यक्षपितरो भूता पिशाचा ग्रहाः ।
 अन्ये भूषरखेचरा दिशिचरा वेतालकाक्षेटका-
 स्तृप्यन्ता कुलपुत्रकस्य पिबत पान सदीपत्तरम् ॥ ४६ ॥
 सत्यं चेद् गुरुवाक्यमेव पितरो देवाश्च चेद् योगिनी
 प्रीता चेत् परदेवता यदि भवेद्देवा प्रमाणं हि चेत् ।
 शाक्तं यदि दर्शनं भवति चेदाज्ञाप्यमोघापि चेत् ।
 सत्यं चापि च कौलधर्मपरम स्यान्मे जयः सर्वदा ॥ ४७ ॥
 नन्दन्तु साधका सर्वं नश्यन्तु कुलदूषका ।
 अन्तःस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥ ४८ ॥

यद्येषा भैरवी देवी यदि भैरवशासनम् ।
 यद्येष कुलधर्मः स्यात्तदा नश्यन्तु दूषकाः । ४६ ।
 यासामाज्ञाप्रभावेण स्थापितं भुवनत्रयम् ।
 नमस्ताभ्यः समसंस्थो योगिनीभ्यो निरन्तरम् । ५० ।
 पिबन्तु मातरः सर्वा पिबन्तु कुलसत्तमा ।
 पिबन्तु भैरवाः सर्वे मम देहे व्यवस्थिताः । ५१ ।
 तृप्यन्तु मातरः सर्वा समुद्राः सगणाधिपाः ।
 योगिन्यः क्षेत्रपालाश्च मम देहे व्यवस्थिताः । ५२ ।
 शिवाद्यवनिपर्यन्तं ब्रह्मादिस्तम्बसयुतम् ।
 कालान्यादिशिवान्तश्च जगद् यज्ञेन तृप्यतु । ५३ ।
 द्वारस्था मणिमण्डपस्य परितः श्रीनन्दने कानने
 शून्यागारविहारकन्दरमठे वीम (व्योम्नि) श्मशाने स्थिताः ।
 कूपस्थानगताश्चतुष्पथगताः सन्देशसस्थाश्च ये ।
 पञ्चार्थावहकेतुमानकुसुमात् गृह्णन्तु ते पान्तु च । ५४ ।

Thus is Śānti-stava.

पठित्वाभ्यर्चनापात्रं समुद्धृत्य गुरुं प्रिये ।
 ततो दद्यात् स्वशिष्याय प्रसादं कुलनायिके । ५५ ।

Behaviour of Sādhakas in the Cakra

O My Beloved ! After reciting the Śānti patha (Ślokas 31-54) the Guru should lift the vessel of worship and then O Kulanāyike ! distribute the Prasāda to his Śiṣyas.

स्वाभीष्टवृत्तचरणं प्रौढान्तः परिकीर्तितं ।
 प्रौढान्तोल्लासितादेवि मुदिते योगिमण्डले ।
 योगिनीमण्डले चैव क्रमादानन्दमुच्यते । ५६ ।
 तदारुढेषु वीरेषु कार्याकार्यं न विद्यते ।
 इच्छैव शास्त्रसम्पत्तिरित्याज्ञा परमेश्वरि । ५७ ।
 तत्र यद् यत् कृतं कर्म शुभं वा यदि वाऽशुभम् ।
 तत्सर्वं देवताप्रीत्यै जायते सुरसुन्दरि । ५८ ।

Performance of their desired actions by the participant Sādhakas of the Cakra is called Praudhānta-ullāsa. O Devi ! When the Praudhānta-ullāsa is achieved then in that state of ecstasy there is a pleasure-mongering among the groups of Yogīs and Yoginīs. In such an atmosphere of exhilaration there is no consideration of propriety among the Viras. O Parameśvarī ! In this state desire alone is wealth prescribed by the Śāstras. Hence in this state whatever auspicious or inauspicious actions are performed they are, O Divine Beauty, considered to be meant for the pleasure of the Devatā.

जल्यो जपफल तन्दः समाधिरभिजायते ।
 विक्रिया पूजन देवि उदित भैरवविलिः । ५६ ।।
 मुक्तिः स्याच्छक्तिसयोगः स्तोत्र तत्कालभाषितम् ।
 न्यासोऽवयवसस्पर्शो भोजन हवनक्रिया ।। ६० ।।
 वीक्षण ध्यानमीशानि शयन वन्दन भवेत्
 तदुल्लासे कृता नाना या चेष्टा सा च सत्क्रिया ।
 कार्याकार्यविचारन्तु यः करोति स पातकी । ६१ ।।

In this state conversation is the fruit of Japa, drowsiness is Samadhi, actions are worship, union with Śakti is Emancipation, partaking of Dravyas as if taken by Bhairava, and oration, O Devi ' is considered as chanting of Stotra (Hymns of Eulogy). The contact of bodily organs is Nyāsa, partaking of food is pouring of oblations in fire, Darśana is Dhyāna and sleeping is like worship. In this manner, whatever actions are performed in this Ullāsa they are all considered auspicious actions. Whoever considers their propriety or otherwise is a sinner.

एतच्चक्रगता वीरा विज्ञेयाः परयोगिनः ।
 येनाप्नुवन्ति मनुजाः साक्षाद्भैरवरूपताम् ।। ६२ ।।

The participant Vīras of such a Cakra are exalted Yogis in whom men should see the form of Bhairava Himself.

सम्मोदः परमानन्दः पतनः ज्ञानवर्द्धनम् ।
 वेणुवीणादिवाद्यश्च कवितारचनादिकम् ।। ६३ ।।
 रोदनः श्रावणं पातः समुत्थानं विजृम्भनम् ।
 गमनं विक्रिया देवि योग इत्यभिधीयते ।। ६४ ।।

Exuberance, supreme Bliss, increase of knowledge, playing on flute and Vīṇā (a string instrument), poetry, weeping, oration, falling down and rising up, yawning and walking—all these actions, O Devi ' are assumed to be like Yogic practices.

चक्रेऽस्मिन् योगिनो वीरा योगिन्यो मदमन्धराः ।
 समाचरन्ति देवेशि यथोल्लासं मनोयतम् ।। ६५ ।।

In this Cakra the Vīra Yogīs and Yoginīs in their ecstatic state behave, O Devi, according to the exultation of their mind.

शाने पृच्छन्ति पार्श्वस्थान् विस्मृत्यात्मविवक्षितम् ।
 निधाय वदने पात्रं निर्विण्णा निवसन्ति च ।। ६६ ।।

Forgetting their own thoughts they slowly ask from other Sadhakas sitting next, and holding the vessel to their mouth sit silently.

मत्ता स्वपुरुष मत्वा कान्तान्यमवलम्बते ।
तथैव पुरुषश्चापि प्रौढान्तोल्लासतयुत ॥ ६७ ॥
पुरुषः पुरुष मोहादालिङ्गत्यनाङ्गनाम् ।

Excited by passion, treating other men as their own beloveds, the ladies take their shelter. Men also, exhilarated in Praudhānta ullāsa behave likewise.

पृच्छति स्वपतिं गुग्धा कस्त्व काहम् इमे च के ॥ ६८ ॥
किं कार्यं वयमायात किमर्थमिह सस्थिता ।
उद्यान किमिदं हन्त गृह किं प्राङ्गण किम् ॥ ६९ ॥

Intoxicated men embrace men. The bewildered ladies ask their own husbands questions like 'Who are you, who am I, who are these people around, why have we come here, why are we sitting here, is it a garden or our own home.'

मुखे आपूर्य मदिरा पाययन्ति स्त्रिय प्रियान् ।
उपदेशा मुखे क्षिप्त्वा निक्षिपन्ति प्रियानने ॥ ७० ॥

O Śāmbhavī 'Yogīs take food from each others vessels and putting the drinking pots on their heads dance around

गृह्णन्त्यन्योन्यपात्राणि व्यञ्जनानि च शाम्भवि ।
धृत्वा शिरसि नृत्यन्ति मद्यभाण्डानि योगिन ॥ ७१ ॥

Filling wine in their mouth they make ladies drink it from their mouth itself. Put pungent things in their mouths and then transfer them to the mouth of their beloveds.

अज्ञानकरतालान्तमस्पृष्टक्षरगीतकम् ।
प्रस्थलतपशविन्यास नृत्यन्ति कुलशक्तय ॥ ७२ ॥

The Kula-Śaktis, without any understanding, clap sing such songs whose words are indistinct and tottering dance around

योगिनो मदमत्ताश्च पतन्ति प्रमदोरसि ।
मदाकुलाश्च योगिन्यः पतन्ति पुरुषोपरि ॥ ७३ ॥
मनोरथसुखं पूर्णं कुर्वन्ति च परस्परम् ।
इत्यादिविविधां घेष्टां कुर्वन्ति कुलनायिके ॥ ७४ ॥

Exhilarated Yogīs fall on the ladies, and intoxicated Yoginis fall upon men. O Kulānāyake 'Thus fulfilling their mad desires they perform various such actions.

विकृतिं मनसो हित्वा यदोल्लासं प्रवर्तते ।
तदा तु देवताभाव भजन्ते योगिपुङ्गवा ॥ ७५ ॥

Without mental perversity it is Deva Bhāva

Devoid of mental perversions when there is exhilaration then a superior Yogī obtains to Devatābhāva.

कौलिकान् धैरवावेशान् यो वा निन्दति मूढधी ।

त नाशयन्त्यसन्देह योगिन्यः कुलनायिके ॥ ७६ ॥

Sin of showing disrespect to Kaṇṭika

A fool who reproaches a Kaṇṭika in his Bhairava form is, O Kulanāyike ' undubitably destroyed by the Yoginis

न निन्देन्न हसेत् क्वापि चक्रं मधुमदालसान्

एतद्ध्वक्त्रगता वार्त्ता बहिर्नैव प्रकाशयेत् । ७७ ।

One should neither reproach nor laugh at the Sadhakas who become ecstatic under intoxication in a Cakra and should never disclose the incidents of the Cakra outside

तभ्यो द्रोह न कुर्वीत नाहितं समाचरेत् ।

भक्त्या सत्कारयेदतान् गोपयेच्च प्रयत्नतः । ७८ ।

One should neither reveal against the Yoginis of a Cakra nor harm them in any manner. On the other hand, one should treat them with devotion and as with care keep their secrets

चक्रे मदाकुलान् दृष्ट्वा चिन्तयेद्देवताधिया ।

मादते वन्दते भक्त्या स गच्छत योगिनीपदम् । ७९ ।

Fruits of showing respect to a Kaṇṭika

Seeing intoxicated Sadhakas in a Cakra one who develops a reverent feeling towards them, and gladly prays them with devotion obtains the status of Yoginis

पश्येदेवमिध चक्रं यो भक्त्या कौलिक प्रिये ।

व्रततीर्थतपादानयज्ञकोटिफलं लभेत् ॥ ८० ॥

A Kaṇṭika who thus sees the Cakra with devotion obtains, O My Beloved, fruits of millions of Observances, austerity, charity and sacrifice

उन्मना पतनोत्थाने मूर्च्छना च मुहुर्मुहुः ।

उन्मनाख्यतदुल्लासे चक्रे वीरसमर्चिते ॥ ८१ ॥

धिर सविदधाते तौ यौ हि कर्मपराशरौ ।

पर ब्रह्मानुसन्धानाकाक्षिणी कुलनायिके । ८२ ।

देहन्द्रियाणामवशा समवस्थानिगच्छते ।

समवस्थामिधे तस्मिन् ततोत्लासे सम भवेत् । ८३ ॥

Unmanāsa State of Equilibrium and Sambhavi Mudra

In the state of sixth Uḥāsa called Unmanā, actions like falling down and rising up and repeated swoonings take place. Associated with the desire to know the Para Brahma these two actions happening for an indefinite time induce a state of equilibrium beyond the body and senses which, O Kulanāyike ' falls within the domain of the seventh Uḥāsa

परामन्त्रस्वरूपोऽसौ जायते मूर्च्छना परा ।

मूर्च्छनासन्निकर्षो हि मूलमुक्तेः पर विदुः ॥ ८४ ॥

Assuming the form of Para Mantra he obtains the Para Mūrchanā, because it is the proximity of Mūrchanā itself which is called the root of Mukta (Release).

अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।

एषा तु शाम्भवी मुद्रा सर्वतन्त्रेषु गोपिता । ८५ ॥

The external vision rid of Nimesa (closing) and Unmesa (opening) the objective becomes introverted This is Śāmbhavi Mudrā which is held secret in all the Tantras

सर्वोत्तीर्णा सदाऽहन्ता सामरस्यसमाकृतिः ।

अनयोऽल्लासिनो वीराः शिवा एव न सशयः ॥ ८६ ॥

This Mudrā is the best of a.l, always benefactor providing equilibrium of taste and form Exhilarated by this a Vira Sādhaka is veritable Śiva. There is no doubt about it

नराः किमपि जानन्ति स्वात्मध्यानपरायणाः ।

तदा यत्परमं सौख्यमिति वक्तुं न शक्यते । ८७ ॥

स्वयमेवानुभूयन्ते शार्कराः क्षीरपानवत् ।

ईदृशं तादृशं सौख्यमिति वक्तुं न शक्यते ।

दृश्यते पुलकाद्येयं तद्ब्रह्मध्यानमुच्यते । ८८ ॥

यत्सुखं विद्यते ध्याने देवावेशकरपरम् ।

कथितुं नैव शक्नोमि प्रबुद्धस्तत्समाहितः ॥ ८९ ॥

ब्रह्मध्यानपरानन्दपराः सुकृतिनो नराः ।

क्षणेऽप्यन्तर्हितं तस्मिन् शोचयन्ति हतप्रभाः ॥ ९० ॥

सप्तमोऽल्लासयुक्तानां त्वद्भक्तानां महत्फलम् ।

How can persons engrossed in Self-study know the indescribable supreme pleasure derived in this State ? Just as the enjoyment of drinking milk mixed with sugar can be derived by a person who drinks it, in the same manner pleasure of this state is beyond description and can only be experienced. The ecstasy that is visible in this state is called Brahmādhyāna. The Supreme Pleasure of Divine Impulse experienced in this state cannot be described even by intelligent persons through concentration. Engrossed in the Supreme Bliss of Brahma-dhyāna, are men of highly meritorious actions. They become bewildered and sorrowful by even a momentary interruption in this Dhyāna. Such a great fruit of pleasure is derived by Your devotees in this Seventh form of Ullāsa

अष्टौ त्रिकालज्ञानोत्थाः प्रत्ययाश्च कुलेश्वरि ।
 अष्टावस्थाश्च कम्पाद्या जायन्ते नात्र सशयः ॥ ६१ ॥
 बहुनात्र किमुक्तेन अभिमाद्यहसिद्ध्य ।
 प्रतीहारिपद प्राप्ता सेवन्ते मन्दिर विरम् ॥ ६२ ॥
 ये गुणा परमेशस्य पञ्चदक्त्रतनोः शुभाः ।
 ते गुणा कुलतत्त्वज्ञे तत्त्वज्ञानसमाहृता ॥ ६३ ॥

At the eight pratyavas eight avasthas (states) and eight Attainments inherent in the Seventh Ullāsa

In this seventh Ullāsa are inherent the eight Pratyavas (the meaning of eight Pratyayas is not certain. Probably it means Guru, Devata, Mantra, Agama, Parampara or Sampradaya, Bhava and Acara) eight Avasthas, (i. e. *Kampa* or trembling, *Romanca* or thrill of joy, *Sphurana* or throbbing of the parts of body, *Premasru* or tears of love, *Sveda* or perspiration, *Hasya* or laughter, *Lasya* or dance and *Gayana* or singing) arising out of the knowledge of three times (past, present and future) There is no doubt about it. Why to speak much all the eight Animā etc. Attainments (Animā, Laghima, Prapti, Prakāmya, Mahimā, Iṣṭiva, Vāṣṭiva and Kamavasayit) becoming slaves reside in the house of the Sadhaka and serve him. All the qualities which exist in the body of the Five-faced Paramaśvara come to the knower of Kula-tattva and Tattva-jñāna.

आरम्भस्तरुणशैव यौवन प्रौढमेव च
 तदन्तो जाग्रदित्युक्तक्षोन्मना स्वप्न उध्यते । ६४ ।
 समवस्था सुषुप्तिः स्यादवस्थात्रयसंयुता ।
 सप्तोत्थासप्त यो वेति स मुक्तः स च कौलिकः । ६५ ॥

Arambha, Taruna, Yauvana, Praudha and Praśānta are the five Ullāsas said to be waking. sixth Unmanā Ullāsa is dream and the seventh Anvāsthā Ullāsa is sleep which also contains all the three states. Whoever knows these seven Ullāsas is released and is a Kaulika.

प्रवृत्ते नैरवीचक्रे सर्वे वर्णा द्विजातयः ।
 निवृत्ते नैरवीचक्रे सर्वे वर्णा पृथक् पृथक् ॥ ६६ ॥

No Caste discrimination in Bhairavī-cakra

All the castes participating in a Bhairavī-cakra are considered twice born. There is no caste-discrimination here. At the end of the Cakra, of course, all the castes become separate again. i. e. the social order of castes becomes effective again.

स्त्री याथ पुरुषः षण्डक्षण्डालो वा द्विजोत्तमः ।

चक्रेऽस्मिन्नैव भेदोऽस्ति सर्वे शिवसमा स्मृताः ॥ ६७ ॥

Whether a woman or a man, a Cāṇḍāla or a high-born Dvija, there is absolutely no discrimination in the Cakra. Everyone here is considered like Śiva.

नागरि निर्झराद्यम्बु गङ्गां प्राप्य यथैकताम् ।

याति श्रीचक्रमध्येऽपि चैकत्व सर्वमानवाः ॥ ६८ ॥

Just as the waters of various streams after merging in the Ganges obtain the same quality (the quality of the Ganges water), in the same way in a Śrī Cakra everyone obtains the same status

क्षीरेण सहितं तोयं क्षीरमेव यथा भवेत् ।

तथा श्रीचक्रमध्ये तु जातिभेदो न दिश्यते ॥ ६९ ॥

Just as mixed with milk water also becomes like milk, in the same manner there is no caste-discrimination in the Śrī Cakra.

स्वर्गादिपुण्यलोकेषु देवाद्यन्वद् यथा नहि ।

तथैव चक्रमध्येऽपि देवताः सर्वमानवाः ॥ ७० ॥

Just as in Svarga, etc. pious worlds there live none other than Gods, in the same way in the midst of a Cakra all men are like Gods

जातिभेदो न चक्रेऽस्मिन् सर्वे शिवसमा स्मृताः ।

वेदेऽपि स्थितमेव हि सर्वं हि ब्रह्मा चाब्रवीत् ॥ ७०१ ॥

There is no caste discrimination in the Cakra and everyone is considered like Śiva. In the Vedas, too, all men in such a situation have been declared to be like Brahman.

बहुनात्र किमुक्तेन चक्रमध्ये कुलेश्वरि ।

मदूपा पुरुषाः सर्वे त्वदूपाः प्रमदाः प्रिये ॥ ७०२ ॥

O Kuleśvarī ! Why to speak much. In the midst of a Cakra all men become like Me and all women like You.

चक्रमध्ये तु भूढात्मा जातिभेदं करोति यः ।

तं पश्यन्ति योगिन्यस्त्वा तपे कुलनायिके ॥ ७०३ ॥

Sin in Caste-discrimination in a Cakra

The fool who makes caste-discrimination in the midst of a Cakra, O Kulānāyikā ! is devoured by Yoginis and cursed by You.

स्त्रीणामन्यतमं स्थानं पुंसामन्यतमं पृथक् ।

अथवा मिथुनं कृत्वा क्रमात्समुपवेशयेत् ॥ ७०४ ॥

Method of seating men and women in a Cakra :

In a Cakra men and women may either be seated separately, or intermixing together seated in pairs in a row or in a circle.

षडक्त्याकारेण वा सम्यक् चक्राकारेण वा प्रिये ।
शिवशक्तिधिया सर्वं चक्रमध्ये समर्चयेत् ॥ १०५ ॥

O My Beloved ! Whether they are seated in a row or in a circle in the midst of a Cakra, all of them should be worshipped as the forms of Śiva and Śakti.

अविभक्तौ यथा आवा लक्ष्मीनारायणौ यथा
यथा वाणीविधातारौ त्वया वीर सशक्तिक ॥ १०६ ॥

Just as We are undivided just as Laksmī and Nārāyaṇa or Brhmnā and Sarasvatī are undivided, so is the condition of a Vira with his Śakti.

मधुकुम्भसहस्रैस्तु मासधारशतैरपि ।
न तुष्यामि वरारोहे भगलिङ्गामृतं विना ॥ १०७ ॥

The World as the form of Śiva and Śakti

Without nectar of Bhaga and Liṅgam I am not satisfied even by thousands of vessels of wine and hundreds of heaps of flesh.

न चक्राङ्क न पद्माङ्क न वज्राङ्कमिदं जगत् ।
लिङ्गाङ्कय भगाङ्कय तस्माच्छक्तिशिवात्मकम् ॥ १०८ ॥

The world bears neither a mark of Cakra, nor the mark of Lotus or of thunderbolt. In fact it bears the mark of Liṅgam and Bhaga. Hence the world is the form of Śiva and Śakti.

शिवशक्तिसमायोगौ यस्मिन् काले प्रजायते
सा सन्ध्या कुलनिष्ठानां समाधिः स विधीयते ॥ १०९ ॥

Samadhi from the union of Śiva and Śakti

The time when there is union of Śiva and Śakti that is the evening of a Sadhava wedded to Kula-dharma when he experiences the condition of Samadhi.

कामुको न स्त्रियं गच्छेद् यदीच्छन्तीमदीक्षिताम् ।
सद्यः सस्कारसगुह्या विहितत्वात् स्त्रियं व्रजेत् ॥ ११० ॥

Voluptuousness prohibited .

One should not go amongst uninitiated ladies in a state of sexual excitement. He can go only amongst ladies who have been purified by rituals.

इति तत्त्वत्रयोल्लासपानभेदादि चोदितम् ।
समासेन कुलेशानि किं भूय श्रोतुमिच्छसि ॥ १११ ॥

Thus I described to You the three Tatvas, Ullāsas and distinctions of drinking etc. Now O Kuleśāmi What else You want to hear.

इति श्रीकुमारवै निर्वर्णमोक्षद्वारे महारहस्ये सर्वाङ्गमोक्षमोक्षमे
सगदलक्ष्मण्ये पञ्चमखण्डे ऊर्ध्वाम्नायतन्त्रे तत्त्वत्रितय-
पानादिभेदकथने नामाष्टमे उल्लासः ८

नवम उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि योग योगीशलक्षणम् ।

कुलभक्त्यार्चनफल वद मे करुणानिधे ।। १ ।।

Śrī Devī said O Kuleśa ' I want to hear the characteristics of Yoga, Yogis and the fruits of worshipping the devotees of Kula ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्व परिपृच्छसि ।

तस्य श्रवणमात्रेण योग साक्षात् प्रकाशते ।। २ ।।

Īśvara said O Devī ' Listen, I am telling You what you have asked. Merely hearing it the Yoga shines forth.

ध्यानन्तु द्विविधं प्रोक्तं स्थूलसूक्ष्मप्रमेदतः ।

साकारं स्थूलमित्याहुनिराकारन्तु सूक्ष्मकम् ।। ३ ।।

Dhyāna (Meditation) is said to be of two kinds, the Gross and Subtle. Meditation upon a Form is said to be Gross, while Meditation without any Formal object is Subtle.

स्थिरार्थं मनसः केचित् स्थूलध्यानं प्रवक्षते ।

स्थूलेऽपि निश्चलं चेतो भवेत् सूक्ष्मेऽपि निश्चलम् ।। ४ ।।

The Gross kind of Meditation is resorted to for the steadiness of mind. The mind becomes steady by the Gross Meditation and also by Subtle, that is both kinds of Dhyanas promote the same objective, the steadiness of Mind.

करपादोदरास्यादिरहितं परमेश्वरम् ।

सर्वतेजोमयं ध्यायेत् सत्त्विदानन्दनिष्कलम् ।। ५ ।।

नोदेति नास्तम्येति न वृद्धिं याति न क्षयम् ।

स्वयं विभात्यथान्यानि भासयन् साधनं विना ।। ६ ।।

One should meditate upon the All luminous, Saccidānanda, Limbless Paramēśvara as devoid of hands, feet, stomach and bones. He neither rises nor sets, neither waxes nor wanes. He shines forth by Himself and also illumines others without efforts.

अनन्त गतभारूप सत्तामात्रमगोचरम् ।

मनसा मात्रसम्बेद्य तज्ज्ञान ब्रह्मसञ्ज्ञितम् ॥ ७ ॥

Brahma jhana

That Infinite Conditionless Form not perceptible, yet simply existent when experienced mentally then that Knowledge is called Brahmajñāna

प्रणहवायुसंसारं पाषाण इव निश्चलः

परजीवैकधामज्ञो योगी योगविदुच्यते ॥ ८ ॥

Marks of a Yogi

Arresting the life breath becoming stable like a stone and knowing only the Supreme Self and Abode is called a Yogī who knows Yoga.

यदत्र नात्र निर्भासः स्तिमितोदधिवत् स्थितम् ।

स्वरूपशून्यं तद्विद्यान् समाधिरभिधीयते ॥ ९ ॥

Characteristics of Samādhi

That condition of Dhyāna where there is no awareness, which may be like a calm sea, where there is an absence of Form, that Dhyāna is called Samādhi

न किञ्चिच्छिन्तनादेष स्वयं तत्त्वं प्रकाशते ।

स्वयं प्रकाशिते तत्त्वे तत्क्षणात्तन्मयो भवेत् ॥ १० ॥

Characteristics of Release while Living

When the Reality shines forth by itself and not by any mental thinking, and when such a Reality shines forth on its own one should immediately become engrossed in it

स्वप्नजाग्रदवस्थायां सुप्तवत् योऽवतिष्ठते ।

निश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ ११ ॥

One who appears as if asleep whether in dreaming or in the waking states, who neither inhales nor exhales and becomes immobile, he is truly Freed.

निष्पन्दकरणग्रामः स्वात्मलीनमनोऽप्रियः ।

य आस्ते मृतवत्साक्षात् जीवन्मुक्तः स उच्यते ॥ १२ ॥

Keeping his sense organs inactive, one merging his mind into his Self appears as if dead, is called a veritable Jivanamukta.

न मृणोति न चाघ्राति न स्पृशति न पश्यति ॥

न जानाति सुखं दुःखं न संकल्पयते मनः ॥ १३ ॥

न चापि किञ्चिज्जानाति न च बुध्यति काष्ठवत् ।

एव शिवे विलीनात्मा समाधिस्थ इहोच्यते ॥ १४ ॥

Characteristics of a person in Samādhi

He neither hears, nor smells, nor touches, nor sees knows not the pleasures and pains and does not even exercise the mind Like a log of wood he neither cognizes anything nor is aware of anything One who is thus absorbed only in Śiva alone is said to be in Samādhi

यथा जले जल क्षिप्त क्षीरे क्षीरं घृते घृतम् ।

अविशेषो भवेत्तद्वज्जीवात्मपरमात्मनो ॥ १५ ॥

No difference between Jivatma and Paramātma

Just as no differences exist when water is thrown into water, milk into milk, Ghee into Ghee, similarly there remains no difference between the Jivātmā and Paramātmā.

यथा ध्यानस्य सामर्थ्यात् कीटोऽपि भ्रमरायते ।

तथा समाधिसामर्थ्याद्ब्रह्मभूतो भवेन्नरः ॥ १६ ॥

Even just as an insect becomes a bee by force of concentration, so a man becomes Brahma by dint of Samādhi

क्षीरोद्घृत घृतं यद्वसत्र क्षिप्तं न पूर्ववत् ।

पृथक्कृतो गुणैश्च स्यादात्मा तद्वदिहोच्यते ॥ १७ ॥

Just as Ghee extracted from milk does not mix with the same milk again in the original form, similarly once the Self is separated from the *Gunās* (Qualities), it is never the same again

यथा गाढान्धकारस्थो न किञ्चिदिह पश्यति ।

अलक्ष्यश्च तथा योगी प्रपद्य नैव पश्यति ॥ १८ ॥

Just as one in heavy darkness sees nothing, so indeed a Yogī sees nothing of the worldly object, which does not hold his attention.

यथा भिमीलने काले प्रपद्य नैव पश्यति ।

तथैवोन्मीलनेऽपि स्यादेतद्ब्रह्मज्ञानस्य लक्षणम् ॥ १९ ॥

Characteristics of Dhyāna

One does not see the world of objects when his eyes are closed. However, not seeing the world even when the eyes are open, is the true characteristics of Dhyāna.

जनः स्वदेहकम्पूतिं विजानाति यथा तथा ।

परं ब्रह्मस्वरूपी च वेत्ति विश्वविषेष्टितम् ॥ २० ॥

Fruit of the Knowledge of Supreme Reality

Just as men experience even the itches of their body, in the same manner a Sādhaka who has achieved the Param Brahma knows the activities of the objective world.

विदिते परमे तत्त्वे षणीतीते ह्यविक्रिये ।

किञ्चरत्वं हि गच्छन्ति मन्त्रा मन्त्राधिपैः सह ।। २१ ।

All the Mantras with their Presiding Deities become servitors of a Sādhaka who knows the Supreme Reality beyond the letters of the alphabet

आत्मैकभावनिष्ठस्य या या चेष्टा तदर्चनम् ।

यो यो जल्पः स सन्मन्त्रस्तद्ध्यानं यन्निरीक्षणम् ।। २२ ।।

Of him who is founded in the sole consciousness of the Self, every movement is worship—each utterance verily is a Mantra, and each gaze is meditation.

देहाभिमानं गलितं विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ।। २३ ।।

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परात्मनि ।। २४ ।।

When the Paramatma is known the consciousness of body ends altogether, and wherever such a Sadhaka goes he obtains Samadhi there. The key-knot of his heart is cut asunder and all his doubts are removed. Because he has seen the Paramatma all his actions dwindle away.

योगीन्द्रेण यदा प्राप्तं निर्मलं परमं पदम्

देवासुरपदं यत्तत्प्राप्तश्चापि न गृह्यते ।। २५ ।।

In comparison to the pure and Supreme State obtained by the Master yogi, even the States of Devas and Asuras are not worth accepting.

यः पश्येत् सर्वगं शान्तमानन्दात्मकमव्ययम् ।

तस्य किञ्चिदनालभ्यं ज्ञातव्यं नावशिष्यते ।। २६ ।।

One who has seen the All-pervading, Peaceful, Blissful and the Imperishable, for him nothing remains to be attained or to be known.

सम्प्राप्ते ज्ञानविज्ञाने ज्ञेये च हृदि संस्थिते ।

लब्धे शान्तिपदे देवि न योगो नैव धारणा ।। २७ ।।

When knowledge and super-knowledge are attained, when that which is to be known is alive there in the heart, and when the state of Peace is attained, then neither Yoga nor Dhāranā or Concentration is necessary.

परे ब्रह्मणि विज्ञाते समस्तैर्नियमैरलम् ।

तालवृन्तेन किं कार्यं लब्धे मलयमारुते ।। २८ ।।

All the rules cease when one has known the Para Brahman
When the winds of Mount Malaya blow what is the use of palmyra
fan

आसिकाबन्धन नास्ति नासिकाबन्धनं न हि

न यमो नियमो नास्ति स्वयमामिति पश्यताम् ।। २९ ।।

न पद्मासनतो योगो न नासाग्रनिरीक्षणम् ।

For him who sees himself as Aum or as the Self, there is neither
checking of breath nor closing of nostrils, neither Yama nor
Niyama, neither Yoga based on Padmāsana nor fixing the gaze on
the tip of the nose.

ऐक्य जीवात्मनो राहुर्योग योगविरारदा ।। ३० ।।

ध्यायता क्षणमात्रं हि श्रद्धया परमन्त्विह ।

यज्ञवेत् सुमहत् पुण्यं तस्यान्तो नैव गण्यते ।। ३१ ।।

Characteristics of Yoga

Yoga is the union of Jivatmā and the Atmā, so declare the adepts
in Yoga. And when this Supreme is attained and meditated upon
even for a moment with faith the great good which ensues cannot
be measured.

क्षणं ब्रह्माहमस्मीति यः कुर्यादात्मचिन्तनम् ।

स सर्वं पातकं हन्यात्तमः सूर्योदयो यथा ।। ३२ ।।

Deliberation even for a moment on the Truth that "I am
Brahman" wipes out all the sins, just as the rise of Sun dispels all
darkness

ब्रतक्रतुतपस्तीर्थदानदेवार्चनादिभूः ।

यत् फलं कोटिगुणितं तदवाप्नोति तत्त्ववित् ।। ३३ ।।

The knower of Truth reaps million fold the fruit that is held out
by Observances, sacrifices, pilgrimages and worship of Gods etc.

उत्तमा सहजावस्था मध्यमा ध्यानधारणा ।

जपस्तुतिः स्यादधमा होमपूजाऽधमाधमा ।। ३४ ।।

Four States of A Sādhaka

Sahajāvastha is best, Dhyanā anavastha is middle, Japa and
Stuti is the lowest and Homa-pujā are lower than the lowest.

उत्तमा तत्त्वचिन्ता स्याज्जपचिन्ता तु मध्यमा ।

शास्त्रचिन्ताऽधमा ज्ञेया लोकचिन्ताऽधमाधमा ।। ३५ ।।

Deliberation on Truth is best, preoccupation with Japa is
middle, study of Śāstras is the lowest and lower than the lowest is
occupation with affairs of the world.

पूजाकोटिसम स्तोत्र स्तोत्रकोटिसमो जप ।

जपकोटिसम ध्यान ध्यानकोटिसमो लय । ३६॥

A billion Pu ā equals a Stotra, a billion Stotras equal a Japa, a billion Japas equal a Dhyāna and a billion Dhyānas equal an absorption (Laya)

न हि ध्यानात् परो मन्त्रो न देवस्त्वात्मनः पर ।

नानुसन्धात् परा पूजा न हि तृप्तेः पर फलम् ।। ३७ ।

Not higher than Dhyana is Mantra, not higher than the Self is God, not higher than inner pursuit is Pu ā, and not higher than contentment is there any fruit

अक्रियैव परा पूजा मौनमेव परो जप ।

अधिनैव पर ध्यानमनिच्छैव पर फलम् । ३८॥

Free from rituals is higher worship silence is higher Japa, absence of thought is higher Dhyāna, and absence of desire is the Supreme fruit

मन्त्रोदकैर्विना सन्ध्यां पूजाहोमैर्विना तप ।

उपचारैर्विना पूजा योगी नित्य समाचरेत् ।। ३९॥

Method of worship of the Knower of Truth

The Yogis should always perform Sandhyā without Mantra or water, Tapas without Pu ā and Homa and Puja without ceremonies

निःसङ्गश्च विसङ्गश्च निस्तीर्णोपाधिवासनः ।

निजस्वरूपनिगमनः स योगी परतत्त्ववित् ।। ४०॥

Free from attachment, aloof, beyond Vāsana and association, absorbed in the true nature of oneself, the Yogī knows the Supreme Truth

बेहो देवालयो देवि जीवो देवः सदाशिवः ।

त्यजेदङ्गाननिर्माल्य सोऽङ्गन्मावेन पूजयेत् ।। ४१॥

Form of Jiva and Paramātmā

O Devi ! Body itself is the temple. The Jiva itself is God Sadaśiva. Do away with the faded flowers of ignorance and worship with the consciousness of "He am I" (So'ham)

जीवः शिवः शिवो जीवः स जीवः केवलः शिवः ।

पाराबद्धः स्मृतो जीवः पारामुक्तः सदाशिवः ।। ४२॥

Jiva is Śiva, Śiva is Jiva, the Jiva is only Śiva. When in bondage it is called Jiva, when freed from bondage it is called Sadaśiva

तुषेण बद्धो व्रीहिः स्यात्तुषाभावे हि तण्डुलः ।

कर्मबद्धः स्मृतो जीवः कर्ममुक्तः सदाशिवः । ४३ ।।

Enclosed in husk it is paddy freed from husk it is rice Enclosed in Karma it is called Jiva, freed from Karmas it is Sadaśiva.

अग्नौ तिष्ठतिविप्राणां हृदि देवोमनीषिणाम् ।

प्रतिभास्वप्रबुद्धानां सर्वत्र विदितात्मनाम् ।। ४४ ।।

Place of Devata on the basis of distinction of Eligibility

Gods of Brahmin live in fire of intellectuals in heart, of people of lesser intelligence in Idols, and of Knowers of Self everywhere

यो निन्दास्तुतिशीतोष्णसुखदुःखारिबन्धुषु ।

सम आस्ते स योगीन्द्रो हर्षार्हर्विवर्जितः । ४५ ।।

Characteristics of a Yogi knowing the Supreme Truth

He who maintains his equilibrium in censure and praise, in cold and warmth, in pleasure and pain among friends and foes, he is the master Yogī devoid of either exuberance or depression

निस्पृहो नित्यसन्तुष्टः समदर्शी जितेन्द्रियः

आस्ते देहे प्रवासीव योगी परमतत्त्ववित् ।। ४६ ।।

The Yogī who knows the Supreme Truth is devoid of desires, ever content, has equal attitude towards everything, master of his senses and dwells in the body like a wayfarer

निःसङ्कल्पो निर्विकल्पो निर्लिप्तोपाधिवासनः ।

निजस्वरूपनिगमनः स योगी परतत्त्ववित् ।। ४७ ।।

He is a Yogī knowing the Supreme Truth who is without volition without doubt without taint of association or impression and absorbed ever in the Truth of his own Reality

यथा पङ्कजबन्धुबधिरवस्तीबोन्मत्तजडादयः ।

निवसन्ति कुलेशानि तथा योगी य तत्त्ववित् । ४८ ।।

O Kuleśāni ! A Yogī who is the knower of Truth lives like the lame, the blind, the deaf, the impotent, the ebrias and the dull

पञ्चमुद्रासमुत्पन्नपरमानन्दनिर्भरः ।

य आस्ते स तु योगीन्द्रः पश्यत्यात्मानमात्मनि ।। ४९ ।।

One depending upon the Supreme Bliss arising out of the worship of Five Mudrās (the five Ms. i. e. Madya Māṁsa, Maithuna Matsya and Mudrā) is the superior Yogī beholding his Self within himself

अलिमासाक्नासङ्गे यत् सुख जायते प्रिये ।

तदेव मोक्षो विदुषामबुधानान्तु पातकम् ॥ ५० ॥

O My Beloved ! The pleasure derived from Aś (wine) Māmsa and Maithuna is auspicious for those who are knowers of Truth, but it is sin for the ignorants

सदा मासासबोल्लासी सदा चरणचिन्तकः ।

सदासशयहीनो यः कुलयोगी स उच्यते ॥ ५१ ॥

Characteristics of Kula Yogis

One living in the ecstasy of Madya and Mamsa, always engrossed in the thought of Supreme Truth, and always remaining away from doubts is called a Kula Yogi

पिबन्मद्यं पलं खादन् स्वेच्छाचारपरायणः ।

अहं तदनयोरैक्यं भावयन्निवसेत् सुखी ॥ ५२ ॥

Drinking wine, eating flesh, always following the Acāras of his own sect, pondering over the unity of 'I', 'You' and 'He' a Yogi always lives contented in comfort

आमिषासवसौरभ्यहीनं यस्य मुखं भवेत् ।

प्रायश्चित्ती स वर्ज्यश्च पशुरेव न संशयः ॥ ५३ ॥

Whose mouth is devoid of smell of wine and flesh has to perform penances. Such a person is like an animal and indubitably deserves to be shunned.

यावदासवगन्धः स्यात् पशुः पशुपतिः स्वयम् ।

विनालिमासगन्धेन साक्षात् पशुपतिः पशुः ॥ ५४ ॥

As long as there is the smell of wine the Sādhaka (Paśu) is veritable Paśupati, and without the smell of wine and flesh even Paśupati is like a Paśu

लोके निकृष्टमुत्कृष्टं लोकोत्कृष्टं (ष्ट) निकृष्टकम् ।

कुलमार्गं समुद्दिष्टं वैरवेण महात्मना ॥ ५५ ॥

No procedural restrictions for a Kaulika

Cherishing here what is rejected in the ordinary world, and rejecting here what is valued there—this has been declared by Lord Bhairava as the Kula mārga (path of Kula)

अनाचारः सदाचारस्त्वकार्यं कार्यमुत्तमम् ।

असत्यमपि सत्यं स्यात् कौलिकानां कुलेश्वरि ॥ ५६ ॥

O Kuleśvar ! Improper conduct is proper conduct. What should not be done is to be done. Even falsehood is Truth for the Kaulikas.

अपेयमपि पेय स्यादभक्ष्य भक्ष्यमेव च ।

अगम्यमपि गम्य स्यात् कौलिकानां कुलेश्वरि । ५७ ।।

O Kuleśvarī For a Kauṭika non drink is a drink, not to be eaten is worth eating and that which should not be resorted to is worth resorting

न विधिर्न निषेधः स्यान्न पुण्यं न च पातकम् ।

न स्वर्गो नैव नरकः कौलिकानां कुलेश्वरि । ५८ ।।

O Kuleśvarī For a Kauṭika there is neither injunction nor rejection, neither merit nor demerit, neither heaven nor hell

अनभिज्ञा अभिज्ञान्ति दरिद्रा धनयन्ति च ।

विनष्टा अपि वर्द्धन्ते कौलिकाः कुलनायिके । ५९ ।।

रिपवश्चापि मित्रन्ति साक्षाद्दासन्ति भूमिपाः ।

बान्धवन्ति जनाः सर्वे कौलिकानां कुलेश्वरि । ६० ।।

O Kulānayikē In this Path the ignorant grow wise, the poor grow wealthy, the decayed progress, enemies become friendly and the very kings become attendants O Kuleśvarī All befriend a Kauṭika

विमुखाः सुमुखाः सर्वे गर्विताः प्रणयन्ति च ।

बाधकाः साधकायन्ते कौलिकानां कुलेश्वरि । ६१ ।।

O Kuleśvarī Those who have turned away come to greet and the proud bow down to a Kauṭika. Even obstructors become his allies

निर्गुणाः सगुणायन्ते अकुलः सुकुलायते ।

अधर्माश्चापि धर्मन्ति कौलिकानां कुलेश्वरि । ६२ ।।

O Kuleśvarī Bad qualities turn good, what is not kindred grows kindred, and what is contrary to Dharma becomes Dharma for a Kauṭika

मृत्युर्विधायते देवि साक्षात् स्वर्गायते गृहम् ।

पुण्यायन्तेऽङ्गनासङ्गाः कौलिकानां कुलेश्वरि ।। ६३ ।।

O Kuleśvarī For a Kauṭika the very death becomes a helping physician, the home becomes veritable heaven. Even company of women are meritorious actions for a Kauṭika

बहुनात्र किमुक्तेन कुलयोगीश्वराः प्रिये ।

सदा सङ्कल्पसिद्धाः स्युर्नात्र कार्या विचारणा ।। ६४ ।।

Why to say much O My Beloved all the wails of Kulā-Yogīśvaras fructify. There is no place for a doubt in this

येन केनापि येशेन येन केनाप्यलक्षितः ।

यत्र कुत्राश्रमे तिष्ठेत् कुलयोगी कुलेश्वरि ॥ ६५ ॥

Behaviour of a Kula Yogi

A Kula Yogi may dwell anywhere disguise in any form and remain unnoticed by everybody O Kulesvar ' In whatever Asrama he is, he is a Kula Yogi

यागिनो विविधैर्वेशैर्नराणां हितकारिणः ।

भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः ॥ ६६ ॥

Yogis in diverse guises intent on the welfare of men, walk on the earth unrecognized by others

सकृन्निवात्मविज्ञानं क्षपयन्ति कुलेश्वरि ।

उन्मत्तभूकजडवन्निवसेल्लोकमध्यतः ॥ ६७ ॥

O Kulesvar ' They do not expend their self knowledge at once In the midst of men they live as if intoxicated, dumb and idiots

अलक्ष्यो हि यथा लोके व्योम्नि चन्द्रार्कयोगतः ।

नक्षत्राणां ग्रहाणाञ्च तथा वृत्तन्तु योगिनाम् ॥ ६८ ॥

The mode of Yogis is not easily perceptible just as the stars and the planets of the sky in the presence of the Sun or Moon

आकाशे पक्षिणा देवि जलेऽपि जलधारिणाम् ।

यथा गतिर्न दृश्येत तथा वृत्तं हि योगिनाम् ॥ ६९ ॥

O Devi ' The mode of the Yogis is not seen like the movement of the birds in the skies and of a quaker in the water

असन्त इव भाषन्ते चरन्त्यङ्गा इव प्रिये ।

पामरा इव दृश्यन्ते कुलयोग विशारदाः ॥ ७० ॥

O My Beloved ' Adepts in Kula Yoga speak in the manner of the uncivil, behave as if ignorants and like the lowly

जना यथावमन्यन्ते गच्छेद्युर्नैव सङ्गतिम् ।

न किञ्चिदपि भाषन्ते तथा योगी प्रवर्तते ॥ ७१ ॥

They do so in order that men may ignore them and not flock to them They talk nothing at all

भुक्तोऽपि बालवत् क्रीडेत् कुलेशो जडवच्चरेत् ।

वदेदुन्मत्तवद्विद्वान् कुलयोगी महेश्वरि ॥ ७२ ॥

O Maheshvar ' Though Released yet the Kula Yogis would sport like a child, may conduct themselves like dullards and talk like those intoxicated

यथा हसति लोकोऽयं जुगुप्सति च कुत्सति ।
विलोभ्य दूरतो याति तथा योगी प्रवर्तते ॥ ७३ ॥

Such a Yogi lives in a way that the men of the world may laugh, feel disgust, revile, and seeing bypass him from a distance leaving him alone.

इयिच्छिहः इयिद्भ्रष्टः इयिद् भूतपिशाचवत् ।
नानावेशधरो योगी विचरेज्जगतीतले ॥ ७४ ॥

He would go about in different guises, at times like one worthy, at time like one fallen, and at times like ghost or a demon

योगी लोकोपकाराय भोगान् भुङ्क्ते न काक्षया ।
अनुगृह्णन् जनान् सर्वान् क्रीडेष्य पृथिवीतले ॥ ७५ ॥

The Yogi accepts things of life only for the good of the world and not out of his own desire Out of compassion for all men he sports on the earth

सर्वशोभी यथा सूर्यः सर्वभोगी यथाऽनलः ।
योगी भुक्त्वाखिलान् भोगान् तथा पापैर्न लिप्यते ॥ ७६ ॥

Like the Sun who dries up everything, like Agni who consumes everything the Yogi takes all to himself but is not tainted by any sin

सर्वस्पर्शी यथा वायुर्यथाकाशश्च सर्वगः ।
सर्वे यथा नदीस्नातास्तथा योगी सदा शुचिः ॥ ७७ ॥

Like the Wind which touches everything, like the sky which spreads everywhere, like all who bathe in rivers the Yogi is ever pure

यथा ग्रामगत तोयं नदीयुक्तं भवेच्छुचिः ।
तथा म्लेच्छगृहाभ्यादि योगिहस्तापितं शुचिः ॥ ७८ ॥

As the water of the township gets pure when it reaches the river so too, things from the lowly become pure once they reach the hands of the Yogis.

यथाऽऽचरन्ति देवेशि कुलज्ञानविशारदाः ।
तदेव विदुषां साम्यमात्मनो हितकारक्षिणाम् ॥ ७९ ॥

O Devis ! To the wise who seek their higher good, the ways of the adepts in the Kaula Knowledge are verily the honoured

यस्मिन्मरन्ति योगीशाः स मार्गः परमो मतः ।
यस्यामुदेति सूर्यो हि पूर्वाशा सा निगद्यते ॥ ८० ॥

That on which the masters of Yoga tread is the supreme Path, just as where the Sun rises is the East

यत्र यत्रगजो याति तत्र मार्गो यथा भवेत् ।

कुलयोगी चरेद् यत्र स स मार्गः कुलेश्वरि । ८१ ।

Just as wherever an elephant walks becomes a path, so O Kulesvaran ' wherever a Kula Yogi treads there is the path

नदी वक्रामृजु कर्तुं निरोदधु तत्प्रवाहकम्

स्वेच्छाविहारेण शान्तं को वा वारयितु क्षमः । ८२ ।

Who can hope to make straight the winding course of a river or to arrest its flood ? Similarly, who can deter the man roaming in peace and sporting as he will ?

यद्वन्मन्त्रबलोपेतं क्रीडनीयेन दृश्यते ।

तद्वन्न दृश्यते ज्ञानी क्रीडात्रेन्दियपत्रगैः । ८३ ।

Just as the charmer fortified by Mantras is not stung by the snakes he plays with, so the Jnanis praying with the serpent of senses are not harmed.

निवृत्तदुःखसन्तुष्टा निर्विन्दा गतमत्सरा ।

कुलज्ञानरता शान्तास्त्वद्भक्ता स्ते च कौलिकाः । ८४ ।

Characteristics of a Superior Kaulika

Away from misery & panted, devoid of desires, free from enmity, given to Kula Jnana, the peaceful Kulas are always devoted to You.

अमदक्रोधदम्भाराहङ्कारा सत्यदादिन

कौलिकेन्द्रा ह्यचपला ये नेन्दियवशानुगाः । ८५ ।

Without insolence, anger, show, desire and ego, truthful in speech, not enslaved to the senses, masters of the Kula Path are not fickle.

कीर्त्यमाने कुले येषां रोमाञ्चो गदगदस्वरः ।

आनन्दाश्रु पतेद्देवि कथंता कौलिकोत्तमाः । ८६ ।

When the Kula is lauded, whose hair stands on end, whose voices shake with emotion and tears of joy drop down, they are the best of Kaulikas.

सर्वधर्माधिको लोके कुलधर्मः शिवोदितः ।

इति ये निश्चितधियः प्रोक्तास्ते कौलिकोत्तमाः । ८७ ।

Those who have the conviction that the Kula-dharma born of Shiva is superior to all others, are the best amongst the Kaulikas.

यो भवेत् कुलतत्त्वज्ञः कुलशास्त्रविशारदः

कुलाचनरतः स स्यात् कौलिको नापरः प्रिये । ८८ ।

He who knows the Truth of the Kula, who is proficient in the science of Kula, who is engaged in the worship of Kula, he alone is a Kaulika, none else.

कुलमत्तान् कुलज्ञानान् कुलाचारकुलव्रतान् ।

प्रीतो भवति यो दृष्ट्वा कौलिकः स च मे प्रिये ॥ ८६ ॥

He who is highly pleased on meeting devotees of the Kula knowers of Kula, traditions and observances of Kula, is the Kaulika dear to Śiva.

तत्त्ववयश्रीचरणमूलमन्त्रार्थतत्त्ववित् ।

देवतागुरुभक्ताश्च कौलिकः स्याच्च दीक्षया । ९० ।

By Initiation shall one be a Kaulika, knower of the three Tattvas the Feet supreme and the meaning of the Mala Mantra, devoted to the Deity and the Guru

दुर्लभः सर्वलोकेषु कुलाचार्यस्य दर्शनम् ।

सुपाकेनैव पुण्यानां लभ्यते नान्यथा प्रिये ॥ ९१ ॥

O My Beloved ! The teacher of Kula dharmā is rare in the World. He is obtained only by a happy ripening of previous merits, not otherwise.

सस्मृतः कीर्तितो दृष्टो वन्दितो भाषितोऽपि वा

पुनरिति कुलधर्मिष्ठशृङ्खलाऽपि यदृच्छया । ९२ ।

Glory of a Kaulika .

If only he is remembered or lauded or seen or bowed to or conversed with, the intensive practient of the Kula dharmā purifies instantly even a Cāṇḍālā.

सर्वज्ञो वापि मूर्खो वाप्युत्तमो वाऽधमोऽपि वा ।

यत्र देवि कुलज्ञानी तत्राहं स त्वया सह ॥ ९३ ॥

Whether he is an all-knower or a fool whether he is the best or the lowest, if he be a knower of the Kula, where he is there I am with Thee (Devi).

नाहं वसामि कैलासे न मेरो न च मन्दरे ।

कुलज्ञा यत्र तिष्ठन्ति तत्र तिष्ठामि भाविनि ॥ ९४ ॥

I dwell not in Kailāsa, nor in Meru nor in Mandāra, I dwell O My Dear ! where dwell the knowers of Kula

सुदूरमपि गन्तव्यं यत्र माहेश्वरो जनः ।

द्रष्टव्यं प्रयत्नेन तत्र सन्निहितो ह्यहम् । ९५ ।

Even if such men of the Lord be far there must one respair. They must be seen with effort because there indeed I am

अतिदूरस्थितो वापि द्रष्टव्यः कुलदेशिकः ।

समीपे वर्तमानोऽपि न द्रष्टव्यः पशुः प्रिये ॥ ९६ ॥

The Teacher of the Kula must be met even if he be very far but not the Paśu (ordinary man) even if he be very near

कुलज्ञानी पसेद् यत्र स देश पुण्यभाक् ततः ।

दर्शनादर्चनात्तस्य त्रिसप्तकुलमुद्धरेत् ॥ ६७ ॥

Where the knower of Kula lives that place is sanctified By his mere sight and by his worship thrice seven generations are uplifted.

कुलज्ञानिनमालोक्य स्वसन्तानगृहे स्थितम् ।

शसन्ति पितरस्तस्य यास्यामः परमा गतिम् ॥ ६८ ॥

When they see a Kula Jnani in their progeny, the ancestors rejoice saying 'we shall attain the Supreme State,

समाप्नुयसन्ति पितरः सुवृष्टिमिव कर्षकाः ।

योऽस्मत्कुलेषु पुत्रो वा पीत्रो वा कौलिको भवेत् ॥ ६९ ॥

Like the tilters wishing for plenteous rains, the ancestors always look forward for a Kaulika in their family, either as son or as a grandson

स धन्यः खलु लोकेऽस्मिन् पुरुषः क्षीणकल्मषः ।

यत्समीपं समायान्ति कुलधार्या मुदा प्रिये ॥ ७० ॥

He indeed is blessed in this world freed from sin, whom the masters of Kula approach with pleasure

कौलिकेन्द्रे समायाते कौलिकावस्थं प्रति ।

समायान्ति मुदा देवि योगिन्यो योगिभिः सह ॥ ७०१ ॥

When the master of the Kaulika is at hand Yogis and Yoginis flock happily to his dwelling

प्रविश्य कुलयोगीन्द्रं भवन्ते पितृदेवताः ।

तस्मात् सम्पूजयेद्भक्त्या कुलज्ञानपरायणान् ॥ ७०२ ॥

Entering among the Kula yogindras the very ancestors wait upon them Therefore the adepts in the Kula knowledge should be worshipped with devotion.

अभ्यर्चयित्वा त्वा देवि त्वद्भक्तान्प्रार्थयन्ति ये ।

पापिष्ठस्तृप्तसादस्य नाजन न भवन्ति ते ॥ ७०३ ॥

Fruit of Kaulika Worship .

If after worshipping Thee O Devi, your devotees are not worshipped the sinners who do so, do not qualify for Thy Grace

नैवेद्यं पुरतो न्यस्तं दर्शनात् स्वीकृतं त्वया ।

रसान् भक्तस्य जिह्वाग्रादर्शनमिदं कमलेक्षणे ॥ ७०४ ॥

O Lotus-eyed * When the offerings are placed before Thee. Thou acceptest them by mere sight while I take their sap from the tongue of the devotees.

त्वद्भक्तपूजनाद्देवि पूजितोऽहं न संशयः ।

तस्मान्मम प्रियाकाङ्क्षी त्वद्भक्तानेव पूजयेत् ॥ १०५ ॥

Worship of Thy devotees is my worship, therefore, he who seeks my favour should worship Thy devotees alone

यत् कृत कुलनिष्ठानां तद्देवानां कृतं भवेत् ।

सुरा कुलप्रिया सर्वे तस्मात् कौलिकमर्चयेत् ॥ १०६ ॥

What is done for those wedded to Kula is done for the Gods Surā is the beloved of Kula, therefore, everyone should worship the Kaulika with it.

न तुष्याम्यहमन्यत्र तथा भक्त्या सुपूजितः ।

कौलिकेन्द्रेऽर्चिते सम्य यथा तुष्यामि पार्वति ॥ १०७ ॥

O Pārvaṭi ! Nowhere am I so pleased by the worship of devotees as there where the master of Kula is worshipped well

यत् फल कौलिकेन्द्राणां पूजया लभते प्रिये ।

तत् फल नाप्नुयात्तीर्थतपोदानमखद्यतैः ॥ १०८ ॥

The fruit that is obtained by the worship of a King Kaulika could not be had by pilgrimages, Tapas, Charity or Observances

दत्तमिदं हुतं तप्तं पूजितं जप्तमम्बिके ।

कौलिकस्य भवेद्द्वयर्थं कुलज्ञो योऽवमानयेत् ॥ १०९ ॥

Adverse effects of disregarding the Knower of Kula

O Ambike ! Disregarding the Knower of Kula, Whatever one gives, donates and sacrifices, or however he may do penances, worship or Japa, all that is useless.

इमं शानं तद् गृहं देवि स पापी क्षपचाधमः ।

यः प्रविश्य कुलं धर्मं कुलाचारं न वेत्ति चेत् ॥ ११० ॥

He who enters the Kuradharmā and yet does not know the ways of the Kula, his house is verily a burial ground and he is a sinner like a Cāṇḍāla.

कुलनिष्ठान् परित्यज्य यद्भयान्वस्मै प्रदीयते ।

तद्दानं निष्फलं देवि दाता च नरकं व्रजेत् ॥ १११ ॥

मिश्रमाण्डे जलं यद्दत्तं शिलायामुप्तबीजवत् ।

भस्ममीव हुतं हव्यं तद्दानमकौलिके ॥ ११२ ॥

Ignoring the Kulaniṣṭhas one who gives charity to others, that charity is fruitless and the giver goes to Hell. Such a gift is like water in a broken jar, seeds sown on a rock, and Ghee poured in ashes

यथाशक्त्या तु यत् किञ्चिद् यो दद्यात् कुलयोगिने ।
विशेषतिथिषु प्रीत्या तत्फल नैव वर्ण्यते ॥ ११३ ॥

Procedure of charity to a Kula-Yogi

Whatever is given according to one's capacity to the Kula Yogis
with one or special days that is superbly fruitful
यो देवि स्वयमाहूय कुलज्ञानान् शुभे दिने
अभ्यर्च्य देवताबुद्ध्या गन्धपुष्पाक्षतादिभिः । ११४ ।
मादिभिः पञ्चमुद्राभिः सद्भक्त्या परितोषयेत् ।
तेषु तुष्टेष्वह तुष्टस्तुष्टा स्युः सर्वदेवता । ११५ ॥

O De ! When the wise in the Kula are called on auspicious
days worshipped with godly reverence and satisfied with sandal
paste flowers and the five gladdening Madrās (Five Ms) then all
the Gods are pleased and I am also pleased

भगिनी वा सुता भार्या यो दद्यात् कुलयोगिने ।
मधुमत्ताय देवेशि तस्य पुण्य न गण्यते ॥ ११६ ॥

O Devesī ! Whoever offers his sister daughter or wife to an
intoxicated Kula Yogi the merits accruing thereby to him cannot be
measured

अन्निखातविनिक्षिप्तमप्रयत्नेन वर्द्धितम् ।
परलोकस्य पाथेय वीरचक्रोऽर्पित मधु । ११७ ॥

The Madhu given with efforts in the Vira Cakra automatically
facilitates the path for the world beyond

पापाचारसमायुक्त सर्वलोकबहिष्कृतम् ।
जायते हि कुलद्रव्य कुलयोगीश्वरार्पितम् । ११८ ॥

Madhu associated with sinful actions and rejected by the world
when given to the master Yogis of a Kula, it becomes Kula-dravya.

यस्मिन् देशे वसेत् वीरः कुलपूजार्तः प्रिये ।
सोऽपि देशो भवेत् पूतः किं पुनस्तत्पुनस्थिता ॥ ११९ ॥

In a country where lives a Vīra engrossed in Kula worship, that
country becomes purified What a bigger glory can there be for a
place of residence.

कौलिकेन्द्रे सकृद्वक्ते पुण्य कोटिगुण भवेत् ।
किं पुनर्बहुभिर्भुक्तैस्तत् पुण्य नैव गण्यते ॥ १२० ॥

By once partaking of the food by a Kaulikendra the merit
thereby is increased a million times, then if he takes food over and
again, merit thereby cannot be counted

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।

कुलधर्मरतो भूयात् कुलज्ञानिनमचयेत् । १२१ ।

Therefore, with all efforts in all conditions always be devoted to the Kuladharmā and worship those who are knowers of Kulā

ज्ञानिनोऽज्ञानिनो वापि यावत् देहस्य धारणा ।

तावद्वर्णाश्रमाचारः कर्तव्यः कर्ममुक्तये । १२२ ।

कर्मणोन्मूलितेऽज्ञाने ज्ञानेन शिवता व्रजेत्

शिवे तेनैव मुक्तिः स्यादतः कर्म समाचरेत् । १२३ ।

*Following the practices of the Varnāśrama
and the aim of Karma :*

Whether you are learned or not learned, as long as you hold the body, the way laid down for your station in life shall be worked out for release from Karmas. When ignorance is thus destroyed by prescribed action, you attain through knowledge to the state of Śiva and in Śiva you get the Release. Therefore resort to the prescribed actions.

कर्यादनिन्द्यकर्माणि नित्यकर्माणि वा चरेत्,

कर्ममुक्तः सुखाकाङ्क्षी कर्मनिष्ठः सुखं व्रजेत् । १२४ ।

Do actions which are free from blemishes, do works that are enjoined for daily performances. Released by such actions aspiring for happiness devoted to work, live happily

सर्वकर्माणि संत्यक्तुं न शक्यं देहधारिणा ।

त्यजेत् कर्मफलं यो वा स त्यागीत्यभिधीयते । १२५ ।

Eligibility for Karma Yoga

It is not possible for one who bears the body to give up all the activities. Therefore, who abandons the fruit of actions he is called a true recluse.

स्वकार्येषु प्रवर्तन्ते करणानीति चिन्तयेत् ।

अहम्भावमपास्यैव यः कुर्यात् स न लिप्यते । १२६ ।

Bodily organs engage themselves in their functions, understanding this leave aside the ego-feeling. Actions so done do not taint

क्रियमाणानि कर्माणि ज्ञानप्राप्तेरनन्तरम् ।

न च स्पृशन्ति तत्त्वज्ञः जलं पद्मदलं यथा । १२७ ।

Actions done after attainment of Knowledge do not touch the performer of actions as water keeps away from the leaves of a lotus

तन्निहत्य च कर्माणि पुण्यापुण्यानि संक्षयम् ।

प्रयान्ति नैव लिप्यन्ते क्रियमाणानि वा पुनः ॥ १२८ ॥

Of one settled in that Knowledge all actions of merit or demerit dwindle away they do not taint, neither do those that are done again उत्पन्नसहजानन्दतत्त्वज्ञानरतः प्रिये ।

सत्यक्तसर्वसङ्कल्पः स विद्वान् कर्म सन्त्यजेत् ॥ १२९ ॥

O My Beloved ! A Natural joy is obtained by one engrossed in the pursuit of Knowledge of Truth Such a wise person leaves all volitions and all actions.

वृथैव यै परित्यक्तं कर्मकाण्डमपण्डितैः ।

पापण्डाः पण्डितम्भन्यास्ते यान्ति नरकं प्रिये ॥ १३० ॥

Renouncement of actions by one non-eligible is prohibited The fools who leave the Karmakāṇḍa uselessly are imposters and such men of conceit go to Hell

फलं प्राप्य यथा वृक्षः पुष्पं त्यजति निस्पृहः ।

तत्त्वं प्राप्य तथैव योगी त्यजेत् कर्मपरिग्रहम् ॥ १३१ ॥

Only a Brahmayāni and knower of Truth is free from Karmas :

Just as after attaining fruits the tree throws away the flowers indifferently, so the Yogis attaining the Truth give up the rituals of works

अश्वमेधायुतेनापि ब्राह्महत्यायुतेन च ।

पुण्यपापैर्न लिप्यन्ते येषां ब्रह्म हृदि स्थितम् ॥ १३२ ॥

In whose heart reside the Brahman, they are neither involved in the fruits of thousands of Aśvamedha sacrifices, nor tainted by the sin of Brahmanicide.

पृथिव्या यानि कर्माणि जिह्वोपस्थनिमित्ततः ।

जिह्वोपस्थपरित्यागी कर्मणा किं करिष्यति ॥ १३३ ॥

One who has renounced actions, what relation he has with the actions associated in this world with tongue and the organs of generation ?

इति ते कथितं किञ्चित् योगं योगीशलक्षणम् ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १३४ ॥

Thus I have described to You some of the characteristics connected with Yoga and the masters of Yoga. Now, O Kuleśān ! What else you want to hear

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये

सदागमोत्तमोत्तमे सपादलक्षणग्रन्थे पञ्चमखण्डे

ऊर्ध्वान्नायतन्त्रे योगसंस्थापनकथनं

नाम नवमं उल्लासः ६ ॥



दशम उल्लास :

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि विशेषदिवसार्चनम् ।

सत्सपर्याफल देव वद मे परमेश्वर ॥ १ ॥

Śrī Devī said O Kuleśa ' I want to hear about the worship on special days O Parameśvara also tell me about the fruit of such worships,

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण सर्वपापैः प्रमुच्यते ॥ २ ॥

Īśvara said Listen, O Devī. I am telling about what You have asked. Merely listening it one obtains Release from sins

सत्तमा नित्यपूजा स्यात् मध्यम पूर्वपूजनम् ।

मासपूजाऽथवा देवि मासादूर्ध्वं पशुर्भवेत् ॥ ३ ॥

Three kinds of Worship

Daily worship is best, worship on special occasions is middle and monthly worship is lowest If a Sādhaka spends more than a month without worship he becomes a Paśu (ordinary man)

विहितैर्मादिभिर्द्व्यैर्मासादूर्ध्वं समर्चनम् ।

पशोर्भूयः प्रवेशेच्छा यदि स्याद्दीक्षयेत् पुनः ॥ ४ ॥

If a Paśu sādḥaka wants to participate in a worship performed after the lapse of a month with prescribed five M's, then he should be Initiated again,

मद्यं मांसञ्च मत्स्यञ्च मुद्रा मैथुनमेव च ॥

मकारपञ्चकं देवि देवताप्रीतिकारकम् ॥ ५ ॥

Madya, Māṁsa, Matsya, Mudrā and Maithuna are the Five Makāras (Five M's) which O Devī, please the Devata.

मादिपञ्चकमीशानि देवताप्रीतये सुधीः ।

यथाविधि निवेदेत् तृष्णया चेत् स पातकी ॥ ६ ॥

Resorting to Five M's out of personal desire is sin

One should resort to Five M's in the prescribed manner for the pleasure of the Deity If one resorts to them out of personal desire he commits a sin.

कृष्णाष्टमीचतुर्दश्यावमावास्याश्च पूर्णिमा ।

सक्रान्तिः पञ्च पर्वणि तेषु पुण्यदिनेषु च । ७ ।

Occasions for Worship

8th 14th and 15th days of the dark fortnight, full-moon day and the days of transference of Sun from one zodiac sign to another (Samkrantis) are the five auspicious occasions for worship

गुरुजन्मदिने प्राप्ते तद्गुरोस्तद्गुरोरपि ।

मानवौघादिपुसाञ्च स्वजन्मदिवसे तथा । ८ ।

The birthdays of Guru Parama Guru Parapara Guru Manavaugaa, etc. Gurus and one's own birthday are the auspicious days for worship

सम्पत्तौ च यजेत्स्नाभे तपोदीक्षाब्रह्मोत्सवे

पीठोपगमने वीरपीठे स्वजनदर्शने । ९ ।

देशिकागमने पुण्यतीर्थदेवतदर्शने ।

एवमादिषु देवेशि विशेषदिवसेषु च । १० ।

On receipt of some property or on some gain, on celebrations connected with Austerities, Initiation and other Observances, on someone going to the Pitha, in the Virapitha, on meeting with some dear relation, on arrival of a Desika, on seeing some sacred place or Devata, these are the special occasions when O Devesi, one should offer worship

यथाधनं यथाश्रद्धं यथाद्रव्यं यथोचितम् ।

यथाकालं यथादेशं तथा पूजां समाचरेत् । ११ ।

On such occasions and on special dates one should worship according to his monetary resources, his own faith, the kind of Dravyas available, and also consider propriety, demands of time and place for the determination of the nature of the Pūja

आचार्येण विधानेन कारयेच्चक्रपूजनम् ।

स्वयं वा पूजयेद्देवि बिन्दुपूजापुरःसरम् । १२ ।

स ते लोकमवाप्नोति पुनरावृत्तिवर्जितम् ।

अकुर्वन् कौलिको मोहाद्देवताशापमाप्नुयात् । १३ ।

Cakra Worship by the Sadhaka or Acarya

The worship of a Cakra should be performed in the prescribed manner by the Acārya, or one intent upon Bindu worship may himself perform Cakra worship. One who does so obtains the world of Truth and becomes free from the cycle of rebirths. Being deluded, a Kaulika who does not perform this worship is cursed by the Devatās

मासे वापि त्रिमासे वा षण्मासे वत्सरेऽपि वा
श्रीगुरु पूजयेद्भक्त्याऽप्राप्ते तत्स्त्रीसुतादिकान् । १४ ।
तदभावे कुलङ्गश्च तच्छिष्यं वान्ययोगिनम् ।
सन्तोषयेत् कुलद्रव्यैः कुलपूजापुरःसरम् ॥ १५ ॥

Once in a month, three months, six months or even a year one should worship his Guru with devotion. If the Guru is not available then his wife or sons should be worshipped. If these are also not available then the Guru's disciples who are knowers of Kula or the Kula-yogis should be worshipped according to the prescribed rules of Kulapūjā and satisfied with Kula-dravyas,

रोगेष्वपत्सु दोषेषु दुःसङ्गे दुर्निमित्तके ।
पूजयेद् योगिनीवृन्दं देवि तद्दोषशान्तये । १६ ।

Worship of the Yoginis for the pacification of diseases etc

For the pacification of diseases, aversion of calamities, difficult situations and their ill-effects one should, O Devi, worship the group of Yoginīs.

यत्रैकान्नायतत्त्वज्ञः कुलाचार्यः कुलेश्वरि ।
कौलिकास्त्रिघटु-पञ्च शक्तयश्च तथा प्रिये ॥ १७ ॥
पृथग्वा पूजयेद्देवि मिथुनाकारतोऽपि वा ।
गन्धपुष्पाक्षताद्यैस्तु देवेशि समलङ्कृताः ।
भक्ष्यभोज्यादिपिशितैः पदार्थैः चन्द्रसान्वितैः ॥ १८ ॥
प्रौढोल्लासेन सहिता यदि ता निवसन्ति च ।
तच्छ्रीचक्रमिति प्रोक्तं वृन्दश्चापि तदुच्यते ॥ १९ ॥

Characteristics of Śrī Cakra

Wherever are Kulācārya knowing the Truth of Amṇāyas, three, four or five Kaulikas and Śaktis, there O Devi, one should either individually or in an interspersed form (one male and one female) worship them with fragrance, flowers and Aksata, etc., and also satisfy them with flesh, etc. eatable materials full of six flavours. If all of them live there associated with Praudholāsa then it is called a Śrī Cakra.

कुर्यान्नवकुमारीणां पूजामाश्विनमासके ।
प्रातर्निमन्त्रयेद्भक्त्या साधकः शुद्धमानसः ॥ २० ॥

Worship of Nine Virgins and its fruits

In the month of Āśvina (seventh month of Hindu Calendar) one should worship nine virgins. The Sādhaka with pure mind and with devotion extend invitation to them in the morning

मनोहरामेकवर्षी बालाश्च शुभलक्षणाम्

मन्त्री स्नात्वाथ शुद्धात्मा कुर्याद्देवि क्रमार्चनम् । २१ ।

On the first day of the fortnight bathing a beautiful one year old girl of auspicious signs the Sadhaka should O Devi, worship her properly and with a pure heart

अभ्यङ्गस्नानशुद्धान्ता पूजासदनमानयेत् ।

देवतासन्निधौ बालामुपवेश्य समचयेत् । २२ ।

गन्धपुष्पादिभिर्धूपेदीपैश्च कुलदीपकैः ।

भोग्यभोज्यान्नपानाद्यै क्षीराज्यमधुमासकैः ।

कवलीनारिकेलादिफलैस्ता परितोषयेत् ॥ २३ ॥

Purified by bath and oil etc that girl should be brought in the abode of worship and seated by the side of the Deity Then she should be worshipped with fragrance, flowers lamp, incense and kula-dipaka Thereafter she should be satisfied with milk, Ghee, honey, flesh food materials drinks banana and coconuts, etc fruits

सशक्तिक स्वयं देवि प्रीदान्तोत्ताससयुतः ।

यथाशक्ति जपेदेकोत्तरयुद्धद्याधवा मनुम् ॥ २४ ॥

बालामलकृता पश्यन् चिन्तयेत् स्वेहदेवताम् ।

ततस्तां देवताबुद्ध्या नमस्कृत्य विसर्जयेत् ॥ २५ ॥

O Devi ' Thereafter himself along with Śakti the Sādhaka inducing Praudhantolāsa and looking at that charming girl, should remember his own Iṣṭa Devatā and perform Japa of Mantra according to his capacity Then developing a feeling of a Deity towards the girl she should be saluted and requested to go

द्वितीयाया द्विवर्षान्तामेकवर्षाश्च पूजयेत् ।

एव तिथौ कुमारीश्च यजेत् पूर्वदिनाधिताम् ॥ २६ ॥

On the second day of the fortnight a two year old girl and also the one year old girl of the previous day should be worshipped as before

नवम्यामेकवर्षादिनववर्षान्तकन्यकाः ।

बाला शुद्धा च ललिता मालिनी च वसुन्धरा ।

सरस्वती रमा गौरी दुर्गा च नव कीर्तिताः ॥ २७ ॥

In the same order upto the ninth day of the fortnight girls from one to nine years respectively should be worshipped as usual These nine girls respectively are named as 1 Bālā, 2 Śuddhā, 3 Lalitā, 4 Mālīnī, 5 Vasundharā, 6 Sarasvatī 7 Rāmā, 8 Gaurī and 9. Durgā

त्रिताराद्यैर्नमोऽनैश्च देवतापदपश्चिमैः ।

नामभिश्च चतुर्थ्यन्तै पूजयेत्ताः पृथक् पृथक् । २८ ।

The Mantras for the worship of these nine girls should be formed by putting three Aums in the beginning, Namah at the end and in-between the name of the respective Devi and the word Devata in the *Caturthi* forms. Thus the nine Mantras for the nine Devis would be as follows .

१ ॐ ॐ ॐ बालायै देवतायै नमः २ ॐ ॐ ॐ शुद्धायै देवतायै नमः ३ ॐ ॐ ॐ ललितायै देवतायै नमः ४ ॐ ॐ ॐ मालिन्यै देवतायै नमः ५ ॐ ॐ ॐ वसुन्धरायै देवतायै नमः ६ ॐ ॐ ॐ सरस्वत्यै देवतायै नमः ७ ॐ ॐ ॐ रमायै देवतायै नमः ८ ॐ ॐ ॐ गौर्यै देवतायै नमः ९ ॐ ॐ ॐ दुर्गायै देवतायै नमः ।

The Nine should be worshipped separately with their respective Mantras

बटुक पञ्चवर्षश्च नववर्ष गणेश्वरम् ।

गन्धपुष्पाम्बराकल्पैर्यथाविभवविस्तरैः ।। २९ ।।

Along with these, a five year old boy in the form of Batuka and another nine year old in the form of Ganesvara should also be worshipped properly according to the capacity, with fragrance flowers and clothings.

अभ्यर्घ्य देवताबुद्ध्या पदार्थैः परितोषयेत् ।

स्वकार्यफलसिद्ध्यर्थं दत्तशालाद्यविवर्जितः ।। ३० ।।

Considering all these as Deities and without being thrifty one should, for the fructification of his own desires, worship and satisfy them with various materials

नवरात्रं जपेदेकोत्तरबुद्ध्या क्रमेण च ।

नवरात्रकृता पूजा देवि देव्यै समर्पयेत् ।। ३१ ।।

Thus in the Navarātra (Nine sacred days for the worship of Devi falling in the lighted fortnight of the first and the seventh months of the Hindu Calendar) one should perform Japa and increasing one Deity every day, then, O Devi, offer the worship of Navarātra to the Devi,

ताम्बूल दक्षिणा दत्त्वा कुमारीस्ता विसर्जयेत् ।

एव नवकुमारीणामर्चनं प्रातस्तस्मिन् ।। ३२ ।।

यः करोति स पुण्यात्मा देवताप्रीतिमाप्नुयात् ।

मनोऽभिलाषं सम्प्राप्य निवसेत्तत्र सज्जिधौ ।। ३३ ।।

Offering betel leaves and gifts one should bid farewell to the said virgins. One who so performs the worship of nine Virgins every year, that virtuous Sādhaka obtains the benediction of the Devatā and fulfilling his heart's desire obtains residence in Your proximity

अथवा यौवनारूढा प्रमदा नव पार्वति

मनोज्ञा. पूजयेद्भक्त्या नवरात्रिषु मन्त्रवित् । ३४ ।।

Method of Worship of Nine Young Ladies ,

Or, O Pārvaṭī ! If beautiful young nine ladies are easily available, then in Navarātras the knower of Mantras should worship them with devotion.

हल्लेखां गगनां रक्तां महोच्छुष्मा करालिकाम् ।

इच्छा ज्ञाना क्रिया दुर्गो बहुकक्ष गणेश्वरम्

पूर्ववत् पूर्वमद्याद्यैः पदार्थैः परितोषयेत् ।। ३५ ।।

Worshipping them respectively with the names 1 Hllekhā, 2 Gagana, 3 Raktā, 4 Mahocchusmā, 5 Karāluka, 6 Icchā, 7 Jñānā 8 Kriya and 9 Durga, one should also worship two boys in the forms of Bātuka and Ganeśvara and satisfy them all with Madya, etc materials as before

प्रौढान्तोत्साससयुक्ताः सन्तुष्टा यदि ताः प्रिये ।

साधकस्तुष्टिमासाद्य निवसेत्तव सन्निधौ । ३६ ।।

Associating with Praudhānta-ulāsa, if the Sādhaka is able to satisfy the aforesaid Deities then he resides near You.

एव यः पूजयेद्देवि प्रतिवर्षं यत्नतः ।

षण्मासे वा त्रिमासे वा मासे मासेऽथवा प्रिये । ३७ ।।

तिस्रो वा पञ्च वा सप्त पूजयेद्देवताधिया ।

सर्वैश्वर्यसमृद्धात्मा स भवेदावधौ प्रियः । ३८ ।।

O My Beloved ! One who either every year or every six months or every three months or every month worships three five or seven young ladies or girls treating them as Devatas, obtains all splendours and also becomes a favourite of both of Us

भृगुवारे कुलेशानि कान्तामारूढयौवनान् ।

सर्वलक्षणसम्पन्नाभनुकूला मनोरमाम् । ३९ ।।

कुलाकुलाटका देवि निमन्त्र्याहूय पुष्पिणीम् ।

अभ्यङ्गस्नानशुद्धाङ्गीमासने चोपवेशयेत् ।। ४० ।।

गन्धपुष्पाम्बराकल्परत्नकृत्य विधानवित् ।

आत्मानं गन्धपुष्पाद्यैरलङ्कुर्यात् कुलेश्वरि । ४१ ।।

Method of Śakti worship on Fridays

O Kulēśānī ! On Fridays (*Bhṛguvāras*) one should respectfully invite any of the beautiful willing young ladies bearing all the auspicious signs and booming with youth out of Kulāstaka (Cāndālī, Carinakārī Māgadhi, Pukkasi Svapacī, Khattakī, Kaivartī and Viśvayosit are the eight Kulāstakas) purify her body with a good bath seat her properly and embellish her with fragrance, flowers and beautiful clothes Thereafter, O Kulēśvari ! the Sādhaka also should adore himself with fragrance and flowers

आवाह्य देवता तस्या यजेत्यासक्रमेण च ।
कृत्वा क्रमाचन धूपदीपाञ्च कुलदीपकान् ॥ ४२ ॥
प्रदर्शय देवताबुद्ध्या पदार्थैः षड्सान्वितैः ।
मासादिभक्ष्यभाज्याद्यैस्तोषयेद्देवि भक्तितः ॥ ४३ ॥

Then invoking the Deity in the lady one should worship her with incense and lamp in the order of Nyasa, show her Kula-dīpaka and devotedly satisfy her with Māmsa, etc., eatables and drinks full of six flavours.

प्रौढान्तोल्लाससहिता ता प्रपश्यन् जपेन्मनुम् ।
यौवनोल्लाससहितः स्वयं तद्ध्यानतत्परः ॥ ४४ ॥

Associated with Praudhanta ulāsa and looking at the lady perform Japa of the Mantra. The Sādhaka should also develop the exuberance of youth (Yauvanollāsa) and continuously concentrate on her

निर्विकारेण धितेन ह्यष्टोत्तरसहस्रकम् ।
जपादिकं समर्प्याथ तया सह निशा नयेत् ॥ ४५ ॥

Thus keeping his mind free from impurities, he should perform 1008 Japas. Then offering the Japa spend the night with her
त्रिपञ्चसप्तनवसु मृगुवारेषु यः प्रिये ।
पूजयेद्विधिनाऽनेन तस्य पुण्यं न गण्यते ॥ ४६ ॥
यत् पीठार्चनफलं स प्राप्नोति कुलेश्वरि ।
यद् यत् स्वप्नसोऽभीष्टं तत्तदाप्नोत्यसशयम् ॥ ४७ ॥

Then, O My Beloved ! On three, five or seven Fridays if he worships according to the prescribed rules in the same manner then the merit he obtains thus cannot be measured. He also obtains the fruit of worship of all the four Pithas and whatever desires he has are indubitably fulfilled.

नवम्या वार्चयेदथ विधानेन विधानवित् ।
स्तोत्रैः संपूजयेत् सर्वैर्महदैर्धर्ममाप्नुयात् ॥ ४८ ॥

Or worshipping on the ninth day in accordance with the same procedure if a Sādhaka praises with a Stotra then he obtains all the great splendours

कुर्यात् कर्कटके वापि मकरे मिथुनार्चनम् ।
तुलाया सिंहमेषे वा सर्वसंक्रान्तिषु प्रिये ॥ ४९ ॥

Worship of Nine Mithunas (Couples)

Or, O My Beloved ! One should worship couples on the days of the transference of the Sun in Karka, Makara, Tulā, Mesa or all the Saṁkrāntis

गौरीशिवौ रमाविष्णू वाणीसरसिजासनौ ।

शचीन्द्रौ रोहिणीचन्द्रौ स्वाहाग्नी च प्रभारवी । ५० ।

भद्रकालीवीरभद्रौ भैरवीभैरवावपि ।

मिथुनानि नवाभ्यर्च्य पूर्वोक्तेनैव वर्त्तन्तः । ५१ ।

1 Gauri-Śiva, 2 Rama Viṣṇu 3 Vānī-Brahmā, 4 Śaci-Indra, 5 Rohini Candrama 6 Svāhā Agni, 7 Prabhā-Ravi, 8 Kālī Virabhadra and 9 Bhairavi Bhairava are the nine couples which should be worshipped as per procedure already described

त्रितारादिनमोऽन्तेन तत्तन्नाम्ना विधानवित् ।

गन्धपुष्पादिभिः पूज्य मद्याद्यैः परिलोषयेत् । ५२ ।

A knower of the procedures should place three Tāras (three Aums) in the beginning of each name, Namah at the end, and in-between the names of couples (i. e. Aum Aum Aum Gauri Śivabhyam Namah etc.) and worship them with fragrance, flowers and also satisfy with Mady etc.

प्रौढान्तोल्लासयुक्तानि कुर्वीत मिथुनानि च ।

एव कृते न सन्देहस्तुष्ट मिथुनदेवतः ।

अनुगृह्णन्ति त देवि प्रयच्छन्ति मनोरथम् । ५३ ।

Thereafter associated with Praudhānta-ullāsa remember the Deities in their Couple Form O Devi ! By worshipping thus the Devata-couples are satisfied show compassion and indubitably fulfil the desires of the Sādhaka.

प्रतिवर्षन्तु यः कुर्यात् सभक्त्या मिथुनार्चनम् ।

तव लोके स निवसेत् सर्वैश्वर्यसमन्वितः । ५४ ।

One who worships the couples with devotion every year, possessing all the splendours resides in Your world.

अथ वैशाखमासस्य शुक्लप्रतिपदीश्वरि ।

ब्राह्मे मुहूर्ते उत्थाय स्नान सन्ध्यामुपास्य च । ५५ ।

मनोज्ञे रहसि स्थाने पूर्वाशाभिमुखस्थितः ।

आत्मान गन्धपुष्पाद्यैरलङ्कृत्य विधानवित् । ५६ ।

Worship of Iṣṭa Devatā in the Second Month (Vaiśākha)

O Iṣvari Rising at early dawn on the first day of the lighted fortnight of Vaiśākha one should, after a purificatory bath and Sandhyā, etc., and adorning himself with fragrances and flowers as prescribed, sit at a quiet place and face Eastwards

कृत्वा पुरोदितन्यासान् देवताभावमास्थित-
किञ्चिदभ्युदिते सूर्ये मण्डले स्वेहदेवताम् । ५७॥
ध्यात्वा सावरणा सम्यक् पूजयेद्विधिना प्रिये ।
षोडशैरुपचारैस्तु चक्रपूजापुर सरम् ॥ ५८ ॥

Then, performing Nyāsas as described earlier absorb himself in the feeling of Devatā. When the Sun starts rising he should O My Beloved, worship his Ista Devatā with Coverings according to Sixteen Upacāras associated with Cakra Puja.

कुलदीपान् प्रदर्श्याथ शिवाय गुरुरूपिणे ।
मत्स्यमासादि विधिवद्भक्ष्य भोज्यसमन्वितम् ॥ ५९॥
अर्घ्यं निवेद्य तच्छेषं स्वयं भक्त्या पिबेत् प्रिये ।
यौवनोल्लासहितो निर्विकारेण घेतसा ॥ ६०॥

Thereafter, show the Kula dipaka and offer Mamsa, etc. eatables, drinks and other valuable materials to Śiva in the Form of the Guru. Along with Śakti becoming associated with the exuberance of youth (*Yauvanottasa*) receive the remainder of the offerings and drink it with a mind free of impurities.

ध्यायस्तन्मण्डलं देवीमष्टोत्तरसहस्रकम् ।
जप्त्वा समर्प्य तत्पूजां देवतायै सशुद्धरेत् ॥ ६१॥

Concentrating on the Stana mandala (Round Breasts) of the Devi, perform 108 Japas. Then, offering the fruits of Japa, worship the Deity and bid Her farewell.

एवं शुक्लप्रतिपदं समारभ्य दिने दिने ।
कुर्याज्जपार्चनं कृष्णचतुर्दश्यन्तमम्बिके ॥ ६२॥

O Ambikē ' In this manner beginning on the auspicious first day of the bright fortnight daily perform Japa and worship upto the fourteenth day of the dark fortnight.

अमावस्यादिने देवि पूजयेच्छक्तिकौलिकान् ।
त्रिपञ्चसप्त नव वा वित्तलोभविवर्जित ॥ ६३॥

Then, on the fifteenth day (Amāvasyā), O Devi, worship three, five, seven, or nine Śaktis and Kaulikas lavishly without any monetary reservations.

एवं यो मासमात्रन्तु कुर्यात् सूर्योदयार्चनम् ।
देवता तस्य सन्तुष्टा ददाति फलमीप्सितम् ॥ ६४ ॥

If a Sādhaka performs this worship at Sunrise for one month then the Devatas being pleased with him fulfil his desires.

माध्याह्ने चार्चयेद्देव सायाह्ने चार्चयेत् प्रिये ।

स तु तत्फलमाप्नोति योगिनीना प्रियो भवेत् ॥ ६५ ॥

O My Beloved In the same manner worship can be performed at noon or in the evenings These worships also provide similar fruits and the Sadhaka becomes a favourite of Yoginis

त्रिसन्धा योऽर्चयेद्देव मासमात्र विधानवित्

कक्षिता लभते सिद्धिं देववद्विचरेद् भुवि ॥ ६६ ॥

A Sādhaka who thus performs worship for a month regularly in the prescribed manner in the three midpoints obtains the desired fruits and roams on the Earth like a Devatā

माघशुक्लप्रतिपदि दिवाहारविवर्जितः ।

स्नात्वा शुक्लाम्बरधर साय सन्ध्यामुपास्य च ॥ ६७ ॥

Worship of Iṣṭa Devatā in the month of Māgha

(11th month of Hindu Calendar)

Fasting on the first day of the lighted fortnight of Māgha and putting on white clothes after the purificatory bath one should worship in the evening

सूयार्चनोक्तमार्गेण सर्वद्रव्यसमन्वितः ।

यौवनोल्लाससहितश्चन्द्रस्था देवता स्मरन् ॥ ६८ ॥

Then equipped with all the Dravyas mentioned previously in connection with the worship of Sun and associating himself with Yauvanollasa meditate upon the Devatā situated in the Moon (Mind)

चन्द्रास्तमयपर्यन्त जपेन्मन्त्रमनन्यधीः ।

एव प्रतिदिन शुक्लघटतुर्दृश्यन्तमर्चयेत् । ६९ ॥

The Sadhaka should with concentrated mind, perform Japa till the Moon sets. He should regularly perform this worship upto the fourteenth day of the lighted fortnight

पौर्णमास्या यथाशक्त्या पूजयेच्छक्तिकौलिकान् ।

एव यः कुरुते भक्त्या शुक्लपद्मार्चन प्रिये ॥ ७० ॥

सर्व पापविशुद्धात्मा सर्वैश्वर्यसमन्वितः ।

सर्वलोकैकसंपूज्य शिववन्निवसेद् भुवि ॥ ७१ ॥

On the Full Moon day he should, according to his capacity worship the Śaktis and Kaulikas. Whoever devotedly performs this worship of the lighted fortnight, becoming rid of all sins, purifies himself and obtains all the splendours He is worshipped by everyone and resides near Śiva

शुक्लपक्षेऽर्चनं यद्वत्तद्वत् पक्षे सितेतरे ।

यः करोति विधानेन सर्वान् कामान् समश्नुते ॥ ७२ ॥

Worship of the dark fortnight is also fruitful like that of lighted fortnight. Therefore who performs it properly obtains fulfilment of all his desires.

इह भुक्त्वाऽखिलान् भोगान् देववत् प्रियदर्शनः ।

योगिनीवीरमेलनं लभते नात्र सशयः ॥ ७३ ॥

Enjoying all the comforts and pleasures of this world he becomes beautiful like a Devatā and receives indubitably the pleasure of the union of Yogini and Vira.

अथ कार्तिकमासस्य शुक्लप्रतिपदीक्षरि ।

स्नात्वाद्यम्य विशुद्धात्मा न्यासान् कृत्वा पुरोदितान् ॥ ७४ ॥

Worship of Iṣṭa Devatā in Kārtika (Eighth month)

O Iṣṭar ! After a purificatory bath and worship on the first day of the lighted fortnight of Kārtika one should perform Nyasas as mentioned earlier.

प्रसुप्ते जीवलोके तु मुदितात्मा महानिशि ।

पूर्वार्चनोक्त विधिना सर्वद्रव्यसमन्वितः ॥ ७५ ॥

When everyone has gone to sleep, he should in that great night gladly equip himself with all the Dravyas mentioned for worship earlier.

आज्येनानामिकास्यूलवर्तिं प्रज्वालय पार्वति ।

पञ्चवर्णरजश्चित्रवसुपत्रसरोरुहे ॥ ७६ ॥

O Pārvatī ! Then he should light a wick of the thickness of the third finger in Ghee and with five colours make a beautiful eight petalled Lotus.

मधुपूर्णे च कलसे कास्यपात्रे मनोहरे ।

दीपं संस्थाप्य पुरतः उत्तरानिमुखस्थितः ॥ ७७ ॥

Then place over that Lotus a beautiful bronze pot full of Madhu and place before himself a lamp with Ghee. The Sadhaka should sit facing North before the Pot.

दीपे साधरणां देवीं ध्यात्वा विधिवदर्चयेत् ।

यौवनोल्लाससहितो दीपस्था देवता स्मरन् ॥ ७८ ॥

Meditating in the lamp on the Devī, with all Her Coverings worship Her. Then associating with exuberance of Youth (*Yauvanollāsa*) remember the Devatā as situated in the lamp.

अष्टोत्तरसहस्रान्तु जपेन्मन्त्रमनन्यधी ।

एव समचयेत् कृच्छ्रदुर्दृश्यन्तमम्बिके । ७६ ।

With concentrated mind perform Japa 1008 times. In this manner he should regularly worship upto the fourteenth day of the dark fortnight.

अमावास्यादिने भक्त्या पूजयेच्छक्तिकौलिकान्

एव कृते कुलेशानि देवता प्रीतिमाप्नुयात् । ८० ।

सर्वकामसमुद्भूता सर्वैश्वर्यसमन्वित ।

सर्वलोकैकसम्मान्य सञ्चरेत् स यथासुखम् । ८१ ।

On the fifteenth day Amavasya worship the Saktis and Kaulikas. O Kulesani. By so doing one becomes the favourite of the Devas. Becoming associated with all the splendours such a Sadhaka is respected by everyone.

अष्टाष्टकार्चनं कुर्यात् शतशुद्धकवासरं ।

अथवाष्टाष्टदिवसेष्वथ द्व्यष्टदिनेषु वा ।

द्वात्रिंशद्दिवसेष्वेव चतुर्षष्टिदिनेषु च । ८२ ।

गुरुणा कारयेद्देवि क्रमज्ञेनापरेण वा

क्रमज्ञेत् स्वयं कुर्याद्विंशताथविवर्जित । ८३ ।

Worship of Aṣṭaṣṭaka :

If capable one should worship the Aṣṭaṣṭaka in one day. Otherwise O Dev., he should get it completed in 8, 16, 32 or 64 days by a Guru who may be familiar with the order of worship. If the Sadhaka himself knows the order of worship he can without any thrift do the worship himself.

मूलशुद्धकान्तु ब्राह्मणाक्षसिताक्षदिमैरवा ।

मङ्गलाद्यैश्च मिथुनैरहनि शब्दितं प्रिये । ८४ ।

O My Beloved, Brahma, etc. eight Matrkas and Asitāṅga², etc. eight Bhairavas along with their auspicious parts are called Mūlāṣṭakas.

1 Brāhma, Narāyaṇī, Mahesvarī, Cāṇḍa, Kaumārī, Aparāṇṭha, Vārāṇḥ and Narasiṃhī are the eight Kaulāṣṭaka. (Cf. Brhat Tantrasāra 10th Edition p. 53). However elsewhere there is a little difference in the enumeration of names. Brahmānī, Mahesvarī, Kaumārī, Vaisnavī, Varahī, Aindri, Cāṇḍa and Mahālakṣmī are mentioned instead. (Cf. Vāmakesvara Tantrantargata Nityaṣoḍasikārnava I. 169-171).

2 Asitāṅga etc. eight Bhairavas are Asitāṅga, Ruru, Cāṇḍa, Krodha, Unmatta, Bhairava, Kapālī, Bhisana and Samhara. (Cf. Parasāraṇavaṇa, Vol. II p. 473).

मूलाष्टकोद्भवानीति प्रसिद्धानि कुलागमे
अक्षोभ्यादिवतुषष्टिभिश्चुनानि सभर्चयेत् । ८५ ।

Originating from the Mūla Astakas are Akṣobhya, etc. sixtyfour
Couples famous in the Kulagamas, they should all be worshipped
पूर्वाक्तेन विधानेन यथाविभवविस्तरम् ।
क्रमलोप न कुर्वीत स्वेष्टकार्यार्थसिद्धये ।। ८६ ।

One should worship them according to the procedure men-
tioned earlier. For the fulfilment of desire there should not be a lapse
of order or procedure.

गन्धपुष्पाक्षताद्यैश्च मत्स्यमासासवादिभिः ।
भक्ष्यभोज्यादिभिर्नानापदार्थैः षड्सान्दितैः
सम्यक् सन्तोषयेद्देवि मिथुनान्यतिभक्तिः । ८७ ।।

O Devi ! The Couples should be satisfied with extreme devotion
with fragrance, flowers, Akṣata, Madya and Mamsa, etc. eatables
and drinks full of six flavours.

प्रीडान्तोल्लासपर्यन्तं कुर्यात् श्रीचक्रमन्त्रिके
एव यः कुरुते देवि सकृदष्टाष्टकार्चनम् ।। ८८ ।
ब्रह्मविष्णुमहेशादिदेवताभिः स पूज्यते ।
किं पुनर्मनवाद्यैश्च साक्षात् शिव इवापरः । ८९ ।।

O Ambika ! One should worship the Śrī Cakra till Prādhantā-
ulāsa is achieved. In this manner one who even once worships the
Aṣṭaṣṭakas he is worshipped by Gods like Brahma, Viṣṇu and
Mahēśa, then what to say of men. In fact such a Sadhaka be- comes
ventable Śiva.

यदर्धनाच्चतुषष्टियोगिनीगणसस्तुतः ।
पुनरावृत्तिरहितो निवसेत्तव सन्निधौ । ९० ।।

By this worship the Sadhaka receiving the praise of sixtyfour
Yoginis becomes Released from the cycle of rebirths and resides
near You.

समस्तदेवताप्रीतिकारण परमेश्वरि ।
अस्मात् परतरा पूजा नास्ति सत्यं न सशयः ।। ९१ ।

O Parameśvarī ! All the Devatās are pleased with this worship,
hence there is no superior worship than this. This is undubatably true
पश्यदेवंविधं चक्रं यो भक्त्याष्टाष्टकं प्रिये
यज्ञदानतपस्तीर्थव्रतकोटिफलं लभेत् ।। ९२ ।

O My Beloved ! One who sees such an Aṣṭaṣṭaka Cakra with
devotion receives the fruits of billions of sacrifices, charities,
austerities, pilgrimages and Observances.

राजा यः कारयेद्देवि भक्त्यष्टाहकपूजनम् ।

चतुःसागर पर्यन्ता महीं शास्ति न सशयः ॥ ६३ ॥

O Devi ' If a King devotedly performs this Aṣṭāstaka worship he indubitably rules over the entire Earth with its four Oceans.

श्रीकण्ठादीनि पञ्चाशन्मिथुनानि समर्चयेत् ।

पूर्वोक्तेन विधानेन कुलेश्वरि विधानवित् ॥ ६४ ॥

Worship of Śrīkantha, etc Fifty Couples

O Kuleśvari ' The knower of procedures should worship Śrīkantha, etc. Fifty Couples according to the procedures mentioned earlier

स्वकार्यफलसिद्धयर्थं वित्तात्तद्यविवर्जितः ।

प्रीधान्तोल्लासयुक्तानि मिथुनानि समर्चयेत् ॥ ६५ ॥

In order to obtain the fulfilment of his desires one should, leaving thrift aside, worship these Couples inducing in himself Praudhānta-ullāsa.

सन्तुष्टानि प्रयच्छन्ति साधकायेप्सितं फलम् ।

अभ्याहताङ्गः सर्वत्र पूज्यते देववत् प्रिये ।

तव लोके वसेद्देवि ब्रह्मादितुरसस्तुतः ॥ ६६ ॥

When satisfied they provide the desired fruits to a Sādhaka. Such a Sādhaka is worshipped everywhere like a Devatā and receiving praises from Gods like Brahma, etc. resides, O Devi ' in Your world

केशवादि गणेशादि कामादि मिथुनानि च ।

श्रीकण्ठादि समभ्यर्च्य तत्फलं लभते सुवम् ॥ ६७ ॥

Worship of Keśava, etc. Couples

Just like Śrīkantha, etc. Couples, worship of Keśava, etc. Gaṇeśa, etc. and Kama, etc. Couples also invariably provides similar fruits.

अनुग्रहन्तु यः कुर्यात् ङाकिन्यादिसमर्चने ।

मासे मासेऽथवा वर्षे स्वजन्मदिवसे प्रिये ॥ ६८ ॥

पूर्वोक्तेन विधानेन यथाविभवविस्तरम् ।

प्रीधान्तोल्लासपर्यंतं तोषयेत्तद्विधानवित् ॥ ६९ ॥

कुर्वन्त्यनुग्रहं देवि सन्तुष्टः सर्वदेवता ।

सर्वोपद्रव रहितः सर्वैश्वर्यसमन्वितः ॥ ७० ॥

Worship of Dākṣiṇīs, etc. :

Every month every year or on his own birthday a Sādhaka who worships the Dākṣiṇīs according to the procedures mentioned earlier and satisfies them until his Praudhānta-ullāsa pleases O Devi ' the Devatas and receives their favour. Becoming rid of all adversities such a Sādhaka receives all the splendours of life.

लोकेऽस्मिन् सस्तुत सर्वे स जीवेच्छरदा शतम्
देहान्ते समवाप्नोति तव लोक न सशय ॥ १०१ ॥

Praised by everyone the Sadhaka lives for a hundred years and after death indubitably obtains Your world

दूतीयागन्तु य कुर्यात् पूर्वोक्तविधिना प्रिये
निर्विकल्पेन चित्तेन नवशक्ति समन्वित ॥ १०२ ॥
वर्षे वर्षे यतु षट्पिठार्चनफल लभेत् ।
आज्ञासिद्धिर्भवत्तस्य देवताप्रीतिमाप्नुयात् ॥ १०३ ॥

Fruit of Dūti-yāga :

O My Beloved ! Associating with Nine Śaktis and with a mund free of all impurities, one who performs the Dūti sacrifice according to the procedures mentioned earlier receives every year the fruit of worshipping the Sixtyfour Pithas Besides, he obtains the Siddhi of Order (i. e. whatever he orders is carried out) and becomes a favourite of the Devatās

त्रिकपूजान्तु य कुर्यादिच्छाङ्गानक्रियात्मिकम् ।
आगमोक्तेन विधिना पूर्ववत्तद्विधानवित् ॥ १०४ ॥
पदार्थैस्तोत्रयेत् सम्यक् यथाविमतविस्तरम् ।
सन्तुष्टा देवतास्तिष्ठ सर्वकर्मफलप्रदा ।
देवेशि साधकामीष्ट प्रयच्छन्ति न सशय ॥ १०५ ॥

Fruit of Trika-worship :

One who performs Trika (Triad) worship in the form of Votion, Knowledge and Actions, according to the procedures of Agamas and satisfies these all bestowing three Deities according to his capacity with various materials, indubitably obtains, O Devesh ! all his desired fruits

इत्यादिदेवतापूजा विशेषदिवसेषु य ।
करोति शस्त्रविधिना स भवेदाद्यो प्रिय ॥ १०६ ॥

No Right in the Cakra without Kula Worship

One who performs the worship of the above mentioned Devātās according to the procedures laid down in the Śāstras, becomes a favourite of both of Us.

श्रीचक्रं कौलिको मोहाद्विशेषदिवसेषु य ।
न करोति समर्थः सन् स भवेद् योगिनीपशु ॥ १०७ ॥

A Kaulika who, though being capable, does not perform worship of Śrī Cakra on special days due to conceit becomes a Paśu of the Yoginīs.

कुलपूजा विना चक्रे नाधिकारः कथञ्चन।

कुलपूजा सुनियत यः करोति स कौलिकः ॥ १०८ ॥

Without Kula Pūjā no one has a right in Cakra. Only one who performs Kula pūja regularly is called a Kaulika.

विना मन्त्रेण पूजा वेदवता न प्रसीदति

कुलपूजा सुनियत यः करोति हि कौलिकः

कुलेशि सर्वदाप्नोति योगिनीवीरमेलनम् । १०९ ।

The Deities are not pleased with a worship without Yantra. One who properly performs Kula Pūja he is a Kaulika, and O Kulesī ! always enjoys the pleasure of the union of Yoginī and Virā

नीचोऽपि वा सकृद्भक्त्या कारयेद् यः कुलार्चनम्।

स सद्गतिमवाप्नोति किमुतान्ये द्विजातयः । ११० ॥

Eulogy of Kula-pūjā

Even lowly persons once performing Kula pūjā with devotion, obtain superior fate, then what to say of the twice-borns.

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा।

कुलपूजारतो भूयादभीष्टफलसिद्धये । १११ ।

Therefore, in all conditions with all efforts and always one should perform Kula worship because it fulfills all the desires.

कुलपूजाधिको यज्ञः कुलपूजाधिकं ब्रह्मम्।

कुलपूजाधिकं तीर्थं कुलपूजाधिकं तपः ॥ ११२ ॥

कुलपूजाधिकं दानं कुलपूजाधिका क्रिया।

कुलपूजाधिकं ज्ञानं कुलपूजाधिकं सुखम् ॥ ११३ ॥

कुलपूजाधिको धर्मः कुलपूजाधिकं फलम्।

कुलपूजाधिकं ध्यानं कुलपूजाधिकं महः ॥ ११४ ॥

कुलपूजाधिको योगः कुलपूजाधिका गतिः।

कुलपूजाधिकं भाग्यं कुलपूजाधिकाऽर्चना । ११५ ॥

नास्ति नास्ति पुनर्नास्ति त्वा शपे कुलनायिके।

बहुनात्र किमुक्तेन रहस्यं शृणु पार्वति ॥ ११६ ॥

वेदशास्त्रोक्तमार्गेण कुलपूजा करोति यः

तत्समीपे स्थितः सा त्वा विद्धि नान्यत्र भाविनी।

इदं सत्यमिदं सत्यं सत्यं सत्यं न सशयः ॥ ११७ ॥

There is no greater Sacrifice than Kula-pūjā, no greater Observance than Kula-pūjā, no greater Austerity than Kula pūjā, no greater Charity than Kula pūjā, no greater Ritual than Kula pūjā, no

greater Knowledge than Kula-puja no greater Comfort than Kula-pūjā. no greater Dharma than Kula pu,ā. no greater Fruit than Kula-puja, no greater Dhyana than Kula-puja, no greater Teja (Brilliance) than Kula puja. no greater Yoga than Kula puja, no greater State than Kula-pū,ā, no better Fate than Kula puja. no greater Worship than Kula-puja. O Kulanayake ' I swear by You that there is nothing, nothing and again nothing greater than the Kula pu,ā. Why to speak much, Listen O Pārvaṭi about this secret. Know that I sit near him who performs Kula-pūja according the procedures prescribed in the Vedas and Śāstras. I do not live elsewhere. This is a truth a veritable truth, and again a truth there is no doubt about it.

खभूमिदिग्जलगिरिवनसर्वचरा प्रिये ।

सहस्रकोटियोगिन्यस्तावन्तो वैरवा अपि ।

नियुक्ता हि मया देवि कुलसरक्षणाय च ॥ ११८ ॥

दिवसे दिवसे सर्वे पार्वति मुदितानना ।

साधकानेव वीक्षन्ते स्वस्वपूजनलिप्सया । ११९ ॥

For the protection of Kula, O Devi, I have appointed a hundred billion Yoginis and in the same number the Bhairavas who constantly roam in the skies, on the Earth, in the Quarters and Waters, on mountains and in forests. O Pārvaṭi ' all these beings gladly look to the Sādhaka, daily with a desire to be worshipped.

अपूजितास्तु विघ्नन्ति पालयन्ति सुपूजिता ।

गुरुभक्तान् सदाचारान् गुरुधर्मान् सदाशिवान् । १२० ॥

भक्तिहीनान् दुराचारान् नाशयन्ति प्रकाशकान् ।

श्रीचक्रसंस्मरेत्तस्माद् योगिनीवैरवान् प्रिये ॥ १२१ ॥

न स्मरेद् यदि मूढात्मा योगिनीना भवेत् पशु ।

तस्मात् श्रीचक्रमध्ये तु संस्मरेत् सर्वदेवता । १२२ ।

अनुगृह्णन्ति देवेशि साधकान् नात्र संशयः ।

When unworshipped, they destroy those faithless, ill-mannered despots and those who disclose the secrets of the Dharma. When worshipped they protect the devotees of Guru good charactered and keepers of the secrets of the Dharma. Hence, one who does not remember the Yoginis and the Bhairavas in a Śrī Cakra, that fool becomes a Paśu of the Yoginīs. Therefore, one should always remember all the Devatas in a Śrī Cakra. There is no doubt that the Yoginīs show kindness towards the Sādhaka.

अनुग्रहन्तु वक्ष्यामि शृणु देवि यथाक्रमम् । १२३ ॥

Sixfold favours :

O Dev. ' Listen, I am describing the nature of Favours in their proper order

आत्मनोऽनुग्रहार्थं वा परार्थं श्रेष्ठमुत्तमम् ॥

शुचिद्रव्यसमायुक्तम् चक्रपूजासमन्वितम् । १२४ ॥

सर्वेषां दक्षिणां दत्त्वा होमपात्रं पृथक् पृथक् ।

In one's own favour and for the favour towards others one should, along with Cakrapūja with pure Dravyas, give gifts and vessels for oblations individually to each person. Then worship the Śakti resident in the Varna (Bija) and embellished with all kinds of ornaments. Himself always remain cheerful and all others should also remain happy

प्रपूजयेच्च वर्णस्थाः सर्वाभरणभूषिताः ॥ १२५ ॥

हर्षानन्दस्वयंयुक्ताः प्रसन्नाश्च पृथक् पृथक् ।

Devotedly worship Gaṇeśvara with fragrance and flowers and also offer eatables consisting of Rice boiled in sweetened milk, Ghee and Rice.

पायसाज्यौदनैर्युक्तैर्नैवेद्यैर्भक्तिसयुतेः ॥ १२६ ॥

गन्धपुष्पादिभिः सम्यगर्घयित्वा गणेश्वरम् ।

हस्रं प्रो हस्रीं (हसीं) डा डीं कमलवरयू तत ॥ १२७ ॥

श्रीपादुका हस्रीं (हसीं) मिति च हस्रं प्रो मुटन्ततः ।

The Mantra for the said worship is

हस्रं प्रो हस्रीं डा डीं कमलवरयू श्री पादुका हस्रीं हस्रं प्रो ।

सङ्कल्प्य मनसोऽभीष्टं मधुरत्रितयं प्रिये ॥ १२८ ॥

गन्धपुष्पादिभिः सम्यगवायेत्वा पृथक् पृथक् ।

पूजयित्वाप्सितान् कामान् प्रार्थयेत् कमलानने ॥ १२९ ॥

अप्सितानि च सर्वाणि साधको लभते वरम् ।

Mentally resolving about the desired objective one should worship individually everyone with fragrance, flowers and three sweet things (honey, sugar and clarified butter) Then the Sādhaka should pray for the fulfilment of his desires O Lotus-faced Lady ' Thus all the desires of a Sādhaka are fulfilled

आत्मनश्च परस्यापि रक्षार्थं पूजयेत् प्रिये ॥ १३० ॥
 रोगाणां नाशनार्थश्च यथात्र पुत्रसिद्धये ।
 वश्यकार्थं मङ्गलार्थश्च धर्मकर्मार्थसिद्धये ॥ १३१ ॥
 सप्ताहं पूजयेद्देवि चतुर्दशदिनानि च ।
 एकविंशदिनान्यत्र तथते चेप्सित फलम् ॥ १३२ ॥

For his own sake and for the protection of others, for the destruction of diseases, for obtaining sons, for captivating others, for the welfare and for the fructification of Dharma, Artha and Kāma, one should worship for one week or fourteen days Or else, the desires are fulfilled after twentyone days.

दक्षिणाश्च पृथग् दद्यादखभूषाङ्गुरीयकम् ।
 कुलाटकसमायुक्तं चतुर्भुजसमन्वितम् ॥ १३३ ॥
 अर्चितश्च प्रयत्नेन सिद्धिर्भवत्यनेकशः ।
 वित्तशाठ्यं न कुर्यात् यदीच्छेत् सिद्धिमात्मनः ॥ १३४ ॥

In a Māṇḍava associated with Kulāṣṭaka and along with sixty four Deities, one should offer separately clothes and ornaments. Then by careful worship various kinds of wishes are fulfilled. If a Sādhaka wants the fulfilment of his own desires he should be a spendthrift.

एव षट्कं समाख्यातमनुग्रहं वरानने ।
 अर्चितश्च प्रयत्नेन साधकैः स्वेष्टसिद्धये ॥ १३५ ॥

Thus has been described the six kinds of favours. The Sādhakas for the fulfilment of their desires should worship with care.

ध्यात्वैव पूजयेदेवतां ऋक्-यजुर्वाङ्महा-विराजम् ।
 संपूज्य सप्तमीं देवीं पूजयेत् सर्वसिद्धये ॥ १३६ ॥

With meditation worship the Dākinīs, etc. After the worship he should again worship the Saptamī Devī in the following manner for all fulfilments.

शक्तिदेहसमुत्पन्नं शक्तिनिर्मात्यभोजने ।
 स्ववर्गेण समायुक्ता दत्तनिर्मात्यमित्यपि ।
 प्रतिगृह्ययुगं स्वाहा इति निर्मात्यसर्जनम् ॥ १३७ ॥

With this Mantra (Śaktideha Svāhā) he should offer the garland. The Dākinīs should be meditated with the following Stanzas -

हाकिनी सर्पवदना वित्तजा ज्वलनप्रभा
 कमण्डलु कर्तृकाश्च धारयन्ती वरप्रदा । १३८ ।
 उलूलवदना देवी राकिणी नीलसन्निभा ।
 खड्गखेटकसयुक्ता सर्वालङ्कारभूषिता ।। १३९ ।
 लाकिनी श्रीकपालाब्धा पाशाकुशधरा सती
 पाटलीपुष्पसङ्काशा सर्वाभरणभूषिता ।। १४० ।
 काकिनी हयवक्त्रा च माणिक्यसदृशप्रभा ।
 त्रिमुखी मुण्डसयुक्ता सिद्धिदा सर्वशोभना ।। १४१ ।
 शाकिनी त्वञ्जनप्रख्या मार्जारास्या सुशोभना
 कुलिशश्च तथा दण्ड धारयन्ति शुचिस्मिता ।। १४२ ।।
 हाकिनी ऋक्षवदना नीलनीरवसन्निभा ।
 कपालशूलहस्ता च खेटकैरुपशोभिता ।
 एकद्वित्रिचतुःपञ्चषण्मुखा सरभाभया ।। १४३ ।

These are the stanzas for the Meditation of Dakinis

इति ते कथित किञ्चिद्विशेषदिवसार्चनम् ।

समासेन कुलेशानि किम्बूयः श्रोतुमिच्छसि ।। १४४ ।।

O Kuleśāni ' Thus I described to You the procedure of worship on special occasions in brief Now what else You want to hear ?

इति श्रीकुलार्णवे निवाणमोक्षद्वारे महारहस्ये

सर्वाङ्गमोक्षमोक्षमे सपादलक्ष्यस्थे पञ्चमखण्डे

ऊर्ध्वाम्नायतन्त्रे विशेषदिवसार्चन

नाम दशम उल्लास ।। १० ।।

एकादश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि सर्वलोकैकपूजित ।

कुलाचारक्रम देव वद मे करुणानिधे । १॥

Śrī Devī said O Kuleśa I want to hear about the Order of Kuḷācāra which is worshipped by everyone O My Lord ' O Ocean of Compassion ' Kindly tell me about that.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण पशुपाशैः प्रमुच्यते ॥ २॥

Īśvara said Listen, O Devī ' I am telling what You have asked. By merely hearing it one becomes Released from the Animal bondage

यदि चेद्दीक्षितो ज्येष्ठः कुलपूजादिवर्जितः ।

तत्कनिष्ठः कनकश्लेष् कुलपूजा समाचरेत् ॥ ३॥

If an Initiated and senior person is debarrred from Kula-pūjā then a junior person, if he knows the order, should perform the Kula-pūjā

तत्समीपं ततो गत्वा नमस्कृत्य गुरुं यथा ।

तस्मै निवेद्य तत्सर्वं शेषं भुञ्जीत पार्वती ॥ ४॥

Approaching such a person one should Salute him as a Guru, offer him everything and himself take the remainder

पूजामध्ये गुरो ज्येष्ठे पूज्ये वापि समागते ।

नत्वा ब्रूयात् स्थित शिष्टमाचरेत्तदनुज्ञया ॥ ५॥

ज्येष्ठस्य च कनिष्ठस्य शिष्यादेकत्र सतित्वौ ।

तत्र पूर्ववदाचारं कथ्यतः कुलनायिके ॥ ६॥

In the midst of worship if a Guru, a senior or a venerable person comes then the Sādhaka should, while sitting, complete the formalities of Salutations, etc , and obtaining his permission, proceed further When the senior and juniors assemble together, the formalities amongst them, O Kulānāyike, have been declared to be like this

अज्ञातकौलिके प्राप्ते पौर्वापर्यन्तु चिन्तयेत्
स्मृत्वा स्वस्य गुरु देवि स्वस्य मार्गेण तर्पयेत् ॥ ७१ ॥

In the event of arrival of an unknown Kaulika

In the event of arrival of an unknown Kaulika one should observe the traditional formalities and remembering his Gurudeva offer water libations according to one's own practice

नित्यार्चन दिने कुर्याद्वात्रौ नैमित्तिकार्चनम् ।
उभयोः काम्यकर्माणि धेति शास्त्रस्य निर्णयः ॥ ८॥

Time of Worship :

Daily worship should be performed in the daytime while occasional worships should be performed in the night. Both are desirable rituals—so has been declared by the Śāstras

अस्नात्वाऽनासनस्थो वा भुक्त्वा वा प्रलपन्नपि ।
गन्धपुष्पाक्षता कल्पवस्त्राद्यैरनलकृतः ।
अविन्यस्तशरीरो वा कुलपूजा न चाचरेत् ॥ ९॥

Duties regarding Worship

Without bathing or without sitting on a proper seat, or after meals, or while prattling, or without adorning himself with proper clothings, or without performing Nyāsa in the body, one should not do the Kula-pūjā.

विना मन्त्रेण वा पूजा विना मासेन तर्पणम् ।
विना शक्त्या तु यत्पानं निष्फल कथितं प्रिये ॥ १० ॥

○ My Beloved ' Pūjā without Mantra, Tarpana without Māṁsa and anything drunk without Śaktis has been said to be fruitless

श्रीचक्रमेको वा कुर्यादेकपात्रन्तु नार्चयेत् ;
नार्चयेदेकहस्तेन न पिबेदेकपाणिना ॥ ११ ॥

One should neither perform worship of Śrī Cakra alone nor worship in the same vessel, nor worship with one hand, nor drink with one hand.

मत्स्यमांसासवैर्हवि नार्चयेत् पशुसन्निधौ ।
प्रणम्य प्रविशेच्चक्रं दिनिर्गच्छेत्प्रणम्य च ॥ १२ ॥

Worshipping with Matsya, Māṁsa and Āsava should not be performed near a Paśu. The Sādhaka should enter the Cakra only after Salutations and go out also after salutation

श्रीचक्रे नासने तिष्ठेन्न च वीरासने प्रिये।

श्रीचक्रदर्शने देवि नेत्रयोः पापनाशनम्।

तन्नास्ति चेद् वृणद्धन्त कौलिकस्याक्षियुग्मकम् ॥ १३ ॥

O My Beloved ' In the Śrī Cakra one should neither keep standing on the seat nor sit in the Virasana posture O Devi ' Seeing of Śrī Cakra itself destroys the visual sins. If a Kaulika is unable to see the Śrī Cakra then his two eyes do not remain eyes and become, as it were two wounds

अनाचारान् सदाचारान् चक्रस्थान् शक्तिकौलिकान्।

शिवगौरीधिया देवि भावयेन्नादमान येत् ॥ १४ ॥

Even the improper behaviour of Śaktis and Kaulikas sitting in a Cakra becomes proper O Devi ' They should be treated as Gauri and Śiva and should not be disregarded,

कुलाचार्यगृहं गत्वा भक्त्या पापविशुद्धये।

यावेदमृतक्षान्नञ्च तदभावे जलं पिबेत् ॥ १५ ॥

Request for nectar in the house of a Kulacarya

If one goes to the house of a Kulācārya, he should then, in order to be released from sins, devotedly request for nectar and in its absence drink just water.

कुलाचार्येण तच्छक्त्या दत्तं पात्रञ्च भक्तिः।

नमस्कृत्य तु गृहीयादन्यथा नरकं व्रजेत् ॥ १६ ॥

Saluting the vessel offered by the Kulacarya one should receive it with devotion, otherwise he will have to go to Hell

अस्नात्वा बाष्पयन्कृत्वा वा लोमाद्वापि कुलेश्वरि।

यः सेवेत कुलद्रव्यं दारिद्र्यं समवाप्नुयात् ॥ १७ ॥

Rules regarding drinking of Kula-dravya

One who resorts to Kuladravya without bathing, without devotion or out of greed he, O Kulesvari, falls to poverty

छप्णीषी कशुकी नग्नो मुक्तकेशो गणावृतः।

व्यग्रो रुष्टो विवादी च न सेवेत कुलामृतम् ॥ १८ ॥

One wearing a turban or tailored upper garments or who is naked, who has disheveled hairs, who is in company of some other persons or who is quarrelsome, uneasy or angry, should not drink the Kulāmṛta.

योगामृतेन निरीवान्मद्यमांश्चपरिभ्रमात्।

ऊर्ध्वं नालेन पानाच्च देवताशापमाप्नुयात् ॥ १९ ॥

One who drinks wine from such a vessel full of wine which passes many hands, or which contains the remainder of wine, or from which wine is drunk through a sucking pipe, receives the curse of the Devatās

एकासने निविहस्तु भुञ्जानस्त्येकभाजने ।

एकपात्रे पिबेद्व्य ते यान्ति नरक प्रिये ॥ २० ॥

O My Beloved ' All those who sit on the same seat, who take food from the same vessel and who drink Dravyas from the same pot, go to Hell

य सेवेत कुलद्रव्येकग्रामे स्थिते गुरौ ।

तत्कुलङ्गे च तत्पुत्रे स्वजेष्टे कुलदेशिके ।

विनानुज्ञा महेशानि सोऽक्षय नरकं ब्रजेत् ॥ २१ ॥

O Mahesānt ' If the Guru or his son or his descendants live in the same village or township where the Sādhaka is also living then such a Sādhaka should partake of the Kula-dravyas only after their permission. Otherwise the Sādhaka will have to go to Hell

उचिष्टो न स्पृशेच्चक्रे कुलद्रव्याणि पार्यति ।

बहिः प्रक्षाल्य च करौ कुलद्रव्याणि दाम्पयेत् ॥ २२ ॥

Behaviours prohibited in the Cakra

O Parvat, ' In a Kula one should not touch the Kula-dravyas with unclean hands. Only after washing his hands outside the Cakra should one give the Kuladravyas to others

मद्यभाण्डं समुधृत्य न पात्रं पूरयेत् प्रिये ।

भोगपात्रं सुराकुण्डे निक्षिपेन्न कदाचन ॥ २३ ॥

O My Beloved ' A Sādhaka should not fill the vessel by lifting the wine container and should never dip the vessel he is drinking from into that container

चक्रमध्ये शुचिधिया करप्रक्षालनादिक ।

यः करोति हि मूढात्मा स भवेदापदाम्बुदम् ॥ २४ ॥

In order to clean himself one who washes his hands etc. right in the midst of the Cakra itself, that fool is overtaken by calamities

निहीयन् मलमूत्रमधोवायुविसर्जनम्

श्रीचक्रमध्ये यः कुर्यात् स भवेद् योगिनीपशुः ॥ २५ ॥

One who eases himself, passes urine or farts in the midst of the Cakra becomes a Paśu of the Yoginis

चक्रमध्ये घटे भग्ने पात्रे च पतिते भुवि ।

दीपनाशो च शान्त्यर्थं श्रीचक्रं कारयेत् प्रिये ॥ २६ ॥

O My Beloved ' To pacify the sin incurred in the event of breaking a pot or its falling down on the ground, or extinguishing of the lamp in the midst of a Cakra, the Śrī Cakra should be worshipped afresh

मत्ता जपन्ति ध्यायन्ति स्तुवन्ति प्रणमन्ति च
बोधयन्ति च पृच्छन्ति नन्दन्ति ज्ञानिनः प्रिये । २७ ।
मत्ता भ्रमन्ति गर्जन्ति हरन्ति विवदन्ति च ।
रुदन्ति स्त्रियमिच्छन्ति निन्दन्त्यज्ञानिनः प्रिये । २८ ।

O My Beloved ! The wise in the Cakra perform Japa and Dhyāna, recite Stotras, salute, preach, show inquisitiveness and regale. On the other hand, O My Beloved ! the ignorant are intoxicated, roam and roar, laugh and quarrel, weep, desire for ladies and speak ill of others.

परिहास प्रलापश्च वितण्डा बहुभाषितम्
औदासीन्य भय क्रोध चक्रमध्ये विदर्जयेत् । २९ ।

Joking, useless and excessive talking, sorrow, fear and anger are prohibited in a Cakra.

पात्रहस्तो महादेवि न भ्रमेच्चक्रमध्यत ।
पूर्णपात्रं करे कृत्वा न तिष्ठेत्तु चिरं प्रिये । ३० ।

O Mahādevi ! One should not roam in the Cakra with a drinking pot in hand. O My Beloved ! Holding the vessel full of wine in his hands one should not keep sitting indefinitely.

नालपेत् पात्रहस्तं सन् न भिन्धात् पात्रमम्बिके
पादाभ्यां न स्पृशेत् पात्रं न बिन्दु पातयेदधः ।। ३१ ।

O Ambika ! While holding a drinking pot in his hand one should not indulge in useless talking. The container of wine should neither be broken nor touched by feet nor drops of wine spilled on the ground.

नैकहस्तेन दातव्यं न मुद्रावर्जितं प्रिये ।
पात्रं न क्षालयेत् स्थानम्न कुर्यात् पात्रसङ्करम् । ३२ ।

The wine container should not be offered with one hand or without Mudra. The vessel should neither be removed from its place nor mixed up with others.

सशब्दं न पिबेन्मद्यं तथैव न च पूरयेत्
नान्योन्यं ताडयेत्पात्रं तथा न पातयेदधः ।। ३३ ।

Neither should one produce a sound while drinking wine nor produce any sound while filling it. The vessel should neither be contacted with others nor dropped down.

साधारं नोद्धरेत् पात्रमनाधारे न निक्षिपेत् ।
रिक्तपात्रं न कुर्वीत न पात्रं ग्रामयेत् प्रिये ।। ३४ ।

The pot should neither be lifted along with its support nor kept separate from its support. O My Beloved ! The pot should neither be completely emptied nor rotated.

न पात्रं लङ्घयेद्दीमान् पात्रं नोत्पातयेत् प्रिये
प्रक्षाल्य गोपयेत् पात्रमित्याज्ञा परमेश्वरि । ३५ ।

O My Beloved One should neither skip over the pot nor lift it up. It should be well hidden after cleaning. O Paramesvaran 'this is the order

यदा सन्दीपितोल्लास कौलिक पशुमीक्षते
पठेद्वा पशुशास्त्राणि सङ्गच्छेद्वा पशुस्त्रियम् । ३६ ।।
कुर्यात् पशुप्रसङ्गं वा पशुकायाणि वा चरेत्
धर्मार्थायुर्यज्ञ पुण्यमर्थसौख्यादि नश्यति ।। ३७ ।

Loss by the contact of a Paśu .

In the state of exuberance if a Kaulika keeps company of a Paśu (ordinary man) or reads Paśu sastras or keeps company of a Paśu-lady or copulates with her or follows the religions of Paśus then his own religion, finances, duration of life, merit, knowledge and comforts are all destroyed.

श्रीयकस्थ कुलद्रव्यं यः पशुभ्यः प्रयच्छति ।
स्नेहाल्लोभाद्भयाद्वापि स भवेद् योगिनीपशुः । ३८ ।

One who out of personal desire or greed or fear offers the Kula-dravyas of a Śrī Cakra to others becomes a Paśu of the Yoginis.

रिपुणापि न कर्त्तव्यो वाग्यादश्चक्रमध्यतः
पितृमातृसमं पश्येत्तनोक्तं पुरुषं सहेतुम् । ३९ ।

Duties of a Sadhaka :

In the midst of a Cakra one should not enter into a controversy even with an enemy, instead treat him as a father or mother and even bear his harsh words.

यथास्त्रीपुत्रमित्रादि दृष्ट्वा चेत् प्रहृष्यति ।
तथा चेत् कौलिकान् दृष्ट्वा स भवेद् योगिनीप्रियः ।। ४० ।।

That pleasure which is derived on seeing one's own family members or friends, if derived by a person on seeing a Kaulika, then that person becomes a favourite of the Yoginis.

ब्रह्मादिस्तम्भपर्यन्तं यस्य मे गुरुसन्ततिः ,
यस्य मे सर्वशिष्यस्य को न पूज्यो महीतले ।
इति निश्चितबुद्धिर्यः स भवेदादयो प्रियः । ४१ ।।

One who has such a definite attitude as "From Brahmā to the pular everyone is for me like the offspring of my Guru and I am a disciple of everybody, who on earth is not venerable for me", he becomes a favourite of both of Us.

अहं गुरुरहं ज्येष्ठस्त्वहं वेद्मीति गर्वितः ।

अहमेव गतिर्येषां कौलिका न भवन्ति ते ॥ ४२ ॥

One who takes pride in the thought that 'I am a Guru, I am senior I am knower of Truth', can never be a Kaulika.

श्रीगुरु कुलशास्त्राणि पूजास्थानानि यानि च ।

भक्त्या श्रीपूर्वकं देवि प्रणम्य परिकीर्तयेत् ॥ ४३ ॥

O Devi ! With devotion, prefixing the word Śrī before the name of the Guru, Kulaśāstras and places of worship one should salute these and talk about their glory.

गुरुं नाम्ना न भावेत् जपकालादृते प्रिये ।

श्रीनाथ देव स्वामीति विवादे साधने वदेत् ॥ ४४ ॥

O My Beloved ! Except during Japa, one should not pronounce the name of his Guru and describe him with exclamations like Śrīnātha, Deva, Svāmī etc.

श्रीगुरोः पादुका मुदा मूलमन्त्र स्वपादुकाम् ।

शिष्यादन्यस्य देवेशि न वदेद् यस्य कस्यचित् ॥ ४५ ॥

O Devesī ! Except one's own disciple, the Śrī Guru Paduka Mūla Mantra and one's own Pādukā should not be disclosed to anyone else.

पारम्पर्यागमाम्नाय मन्त्राचारदिकं प्रिये,

सर्वं गुरुमुखात्स्तब्धं सफलं स्यान्न चान्यथा ॥ ४६ ॥

Tradition, Agama, Amṇāya and Mantrācāra, etc. are effective only when obtained from the mouth of a Guru, not otherwise.

श्रीशास्त्रश्रयमूलं पुस्तकं न वदेत् प्रिये ।

नित्यं समर्चयेत्कृत्या पशुहस्ते न निक्षिपेत् ॥ ४७ ॥

O My Beloved ! The original book bearing on Śrī-śāstra should not be told to others. Such a Book should also be worshipped with devotion and never passed on to Paśus.

स्वदारवन्निषेवेत् कुलशास्त्राणि पार्वति ।

पशुशास्त्राणि सर्वाणि वर्जयेत् परदारवत् ॥ ४८ ॥

O Pārvaṇ ! One should serve the Kulaśāstra like one's own wife and avoid Paśu śāstras like the wives of other persons.

स्वधर्मस्थं यथा क्षीरमपेयं स्याद् द्विजोत्तमैः ।

तथा पशुमुखाद्धर्मो न श्रोतव्यो हि कौलिकैः ॥ ४९ ॥

Just as even milk contained within one's own body is undrinkable for a Dvija, similarly the religious preachings from the mouth of Paśu are not worth hearing for a Kaulika.

य शृणोति कुलाचार यथाशास्त्रं यो वदेत्,
तद्वधौ गच्छतः साक्षाद् योगिनीदीरमेलनम् । ५० ।

Those who hear the Kulacara and speak according to the Śāstras attain the proximity of Yoginī Vira.

अश्रद्धधाना ये चात्र कुलधर्मे कुलेश्वरिः
नरकाग्नौ निवर्तन्ते यावदाहूतः सप्तवम् । ५१ ।

(1) Kaesvari : Those who have no faith in this Kuladharmā are unable to free themselves from Hell, even in the final dissolution.

उद्धा धृता तथा क्रीता मूत्येन च समाहृता
सकृत् कामरता वापि पञ्चधा गुरुयोषितः ।
अलध्या पूजनीया स्युर्गुरुवद्गुरुयोषितः । ५२ ॥

Five kinds of wives of Guru :

Uddha (married) Dhṛta (kept) Kṛta (purchased on payment), Samahṛta (bound by love ties) and Kamarata (attached through sex desire) are the five kinds of wives of a Guru. Like the Guru, all these are inviolate and venerable.

गुरुशक्तिः कीरभायाः कुमारी व्रतधारिणीम् ।
व्यक्ताङ्गी विकृताङ्गीश्च कब्जावपि न कामयेत् ॥ ५३ ॥

Prohibited women :

One should not desire for Gurusakti, Virapatnī (wife of a Vira), Kumārī (virgin), Vrata-dhārinī (wedded to Observances and Vows), Vyāṅgaṅgī (devoid of some bodily organ), Vikṛāṅgī (deformed) and Kabjikā (hunch-backed).

सुताश्च भगिनी पौत्री स्नुषा वापि प्रियामपि ।
न कामयेद् गुरोरग्रे कुर्यान्नान्योन्यसंग्रहम् ॥ ५४ ॥

Daughter, sister, grand-daughter, daughter-in-law and beloved wife should not be shown to the Guru.

कृष्णाशुका कृष्णवर्णी कुमारीश्च कृशोदरीम् ।
मनोहरा यौवनस्थामचयेद्देवतधिया । ५५ ॥

Venerable women :

Kṛṣṇāmsukā, Kṛṣṇavarṇā, Manoharā and young virgins should be worshipped like Deities.

एकदापि न सेवेत बलेन कुलयोगिनीम्
चक्रमध्ये स्वयं सुब्धा कामयेत् कुलसुन्दरि । ५६ ॥

The Kula yoginī should not be outraged forcibly. In a Cakra, O Kula-sundarī, one should desire only for those who are self-agitated.

आममास सुराकुम्भ भस्मे सिद्धिलिङ्गिनम्
सहकारमशोकश्च क्रीडालोला कुमारिका । ५७ ।
एकदृक्ष इमं शान्तं समूहं योषतामपि,
नारीश्च रक्तवसना दृष्ट्वा वन्देत् भक्तिम् । ५८ ।

Things to be venerated when seen

Raw flesh, Surā (wine), Kumbha (pot), elephant in heat, one bearing marks of Attainments, Asoka tree, virgins engaged in play, cremation-ground, group of ladies, red-robed lady, all these when seen, should be worshipped with devotion.

गुरुशक्तिसुलज्येष्ठकनिष्ठान् कुलदेशिकान् ।
कुलदर्शनशास्त्राणि कुलद्रव्याणि कोलिकान् ।। ५९ ।।
प्रेरकान् सूचकाश्चापि वाचकान् दर्शकास्तथा
शिक्षकान् बोधकान् योगी योगिनीसिद्धिरूपकान् । ६० ।
कन्या कुमारिका नग्नानुन्मत्ता वापि योषितम् ।
न निन्देन्न जुगुप्सेत् न हसेन्नावमानयेत् । ६१
नाप्रिय नानृत ब्रूयात् कस्यापि कुलयोगिनः,
कुरुषा चेति कृष्णेति न वदेत् कुलयोषितम् । ६२ ।

Prohibited actions

Śakti of Guru, son of Guru, senior or junior Kaula Sādhaka, Śāstras of Kula Philosophy, Kula dravyas, inspirers, indicators, representatives, seers, teachers and preachers of Kaulas, Yogis, Yoginis, Siddha persons, girl, virgin, naked or insane woman—none of these should either be condemned, derided or disregarded, addressed harshly or spoken untruth. The Kula-sūtrī (Lady of the Kula) should never be called ugly or black.

परीक्षयेन्न भक्तानां वीराणांश्च कृताकृतम् ।
न पश्येद्वनिता नग्नानुन्मत्ता प्रकटस्तनीम् । ६३ ।
दिवसे न रमेन्नारीं तद्योर्नि नैव वीक्षयेत् ।

Actions done or undone by devoted Viras should never be enquired into and one should never see naked insane or a bare-breasted woman. Never cohabit with a woman during day time and never see her vagina.

या काचिदङ्गना लोके सा मातृ कुलसम्भवा ।। ६४ ।।
कुप्यन्ति कुलयोगिन्यो वनिताना व्यतिक्रमात् ।
स्त्रियं शतापराधाद्येत् पुष्पेणापि न तारुयेत् ।
दोषात्र गणयेत् स्त्रीणां गुणानेव प्रकाशयेत् ।। ६५ ।।

All women are like Mothers .

Whatever ladies are there in the world they all should be treated

Like mothers. Outraging the modesty of women angers the Yoginis. If a lady commits a hundred crimes she should yet not be struck by even a flower. The faults of ladies should never be counted and their qualities should always be publicised.

तिष्ठन्ति कुलयोगिन्यः कुलवृक्षेषु सर्वदा ।

तत्पत्रेषु न भोक्तव्यमर्चयेत्तु विशेषतः । ६६ ।

About Kula vrkṣas

The Kula Yoginis always reside on Kula vrkṣas (Kula trees). Therefore, one should not take food on the leaves of such trees and they should be specially worshipped.

न स्वपेत् कुलवृक्षाधो न चोपद्रवमाचरेत्

दृष्ट्वा भक्त्या नमस्कुर्याच्छेदयेन्न कदाचन । ६७ ॥

One should neither sleep under the Kula vrkṣas nor create any disturbance under them. On the other hand, seeing or hearing about such trees one should salute them with devotion and never cut them.

श्लेष्मातकं करञ्जाख्यं निम्बाश्वत्थकदम्बकाः ।

बिल्ववटोदुम्बराश्च तित्तिडी नवमी स्मृताः । ६८ ।

Ślesmātaka (*Cordia latifolia*), Karañja (*Pongamia glabra*), Nimb or Nīma (*Azadirachta Indica*), Aśvattha (*Ficus religiosa*), Kadamba (*Naucleria Cadamba*), Bilva (*Aegle marmelos*), Vata (*Ficus Indica*), Udumbara (*Ficus glomerata*), Tittidī (Tamarind tree) are the nine Kulavrkṣas.

प्रायश्चित्तं भृगोः पातं सन्यासं व्रतधारणम् ।

तीर्थयात्राभिगमनं कौलं पञ्च विवर्जयेत् ॥ ६९ ॥

Five actions and five sins prohibited for Kaulikas

Prāyaścitta (penance), Bhṛgupāta (committing suicide by precipitating oneself from a precipice), Sanyāsa (Renunciation), Vrata-dhāraṇa (taking to observances) and Tīrthayātrā (pilgrimage) are the five actions prohibited for a Kaula.

वीरहत्या वृथापानं वीरपत्नीनिषेवणम् ।

वीरद्रव्यापहरणम् तत्सयोगश्च पञ्चमः ।

महापातकमित्युक्तं कौलिकानां कुलान्वये । ७० ॥

Virahatya (murder of a Vira), Vṛthā-pāna (useless drinking), copulation with a Vira's wife, stealing of Vira-dravyas and association with Vira-dravyas are the five sins for a Kaulika.

शैवे तत्त्वपरिज्ञानं गारुडे विषभक्षणम्

ज्योतिषे ग्रहणं सारं कौलेऽनुग्रहनिग्रहौ । ७१ ।।

Speciality of Kaulas : 1. Nigraha (Restraint) and

2. Anugraha (Kindness) .

Essence of Śaivism is Knowledge of Truth, of Gāruḍavidyā capacity to take poison, of Astrology the capacity to predict about Eclipses, etc. and of Kaula Restraint and Kindness.

देवतागुरुशास्त्राणां सिद्धाचारविडम्बका ।

विद्याचौरो गुरुद्रोही ब्रह्मराक्षसतां व्रजेत् । ७२ ।।

Sinful actions :

One who ridicules the Devatā, Guru and Siddhacāra of the Śāstras, who steals scientific facts and is an enemy of Guru becomes a Brahma-rākṣasa (ghost of a Brahmin who led an unholy life)

गुरुवाक्यं हतं कृत्वा वीरान् निभत्स्य च प्रिये

गुरुं हुङ्कृत्य तुङ्कृत्य वीरं निजित्य वादत ।

विकल्प्य कुलशास्त्राणि भवन्ति ब्रह्मराक्षसाः । ७३ ।।

O My Beloved ! Those who distort the words of a Guru who disregard the Viras, who use harsh words against the Guru, who defeat a Vira in a quarrel and who decry the Kulasāstras also become Brahma-rākṣasas.

एकाक्षरप्रदातारं यो गुरुं ह्यवमानयेत् ।

क्षानं योनिशतं गत्वा चण्डालत्वमवाप्नुयात् । ७४ ।।

One who defies the Guru who gives the Ekākṣara, Mantra, roaming in a hundred species, ultimately he becomes a Caṇḍāla.

मातरं पितरं भार्यां भ्रातरं बन्धवः सुतम् ।

कुलनिन्दाकरं देवि हन्यादेवाविचारयन् । ७५ ।।

No sin in killing one who decries the Kula

Those who condemn one's mother, father, wife, brother, relative, sons and the family should be killed without a second thought.

गुरुर्वर्धं देवतार्थं वा कौलिकार्थं कुलेश्वरि ।

कुलागमार्थमथवा कुलधर्मार्थमेव वा ।। ७६ ।।

देवि निन्दाकरं हत्वा बाधितः स्वयमेव वा ।

यस्त्यजेद्गुस्त्यजप्राणान् स परे लीयते शिवे ।। ७७ ।।

O Kuleśvari ! For the protection of Guru, Devatā, Kaulika, Kulāgama and Kuladharmā one who dies after killing a reproacher, merges in Parama Śiva.

एकस्मिन्निधनं यत्र प्रापिते दुष्टचारिणि ।

बहूनां भवति क्षेमं पुण्यं तस्य बधे भवेत् । ७८ ।

Where there is the welfare of many by the death of one bad person, the murder of such a bad person is considered a meritorious action.

श्रीचक्रकृतवृत्तान्तं शुभं वा यदि दास्यमम् ।

कदाचिन्मैव वक्तव्यमित्याज्ञा परमेश्वरि । ७९ ।

The Affair of Śrī Cakra are Secret

Whether auspicious or inauspicious, the affairs of Śrī Cakra should not be disclosed outside. O Paramaśvarī ! This has been so ordained.

कुलधर्मप्रसङ्गश्च पशूनां पुरतः प्रिये ।

कदाचिन्मैव कुर्वीत शूद्राग्रे देवपाठवत् ।। ८० ।

O My Beloved ! The subject of Kula-dharma should never be discussed with Pāśus, just as Vedas should not be recited before a Śūdra.

पीठक्षेत्रागमाम्नाय तद्विद्याचारकौलिकान् ।

कुलद्रव्यादिकं देवि न वदेत् पशुसन्निधौ ।। ८१ ।

Ṭīṭha-kṣetra, Āgama, Amṇāya, its sciences and practices, description of Kaulikas and Kula-dravyas should not be given to Pāśus.

यथा रक्षति क्षीरेभ्यो धनधान्यादिकं प्रिये ।

कुलधर्मं तथा देवि पशुभ्यः परिरक्षयेत् । ८२ ।

O My Beloved ! Just as one protects his wealth and materials from thieves etc. so should the Kula-dharma be protected from Pāśus.

अन्तः कौलो बहिः शौको जनमध्ये तु वैष्णवः ।

कौलः सुगोपयेद्देवि नारिकेलफलाम्बुवत् ।। ८३ ।

Kaula by heart, apparently Śaiva, and a Vaiṣṇava in the midst of ordinary men—in this manner, O Devī, like the water in the coconut, a Kula should be kept a secret.

कुलधर्मादिकं सर्वं सर्वावस्थासु सर्वदा ।

गोपयेच्च प्रयत्नेन जननीजारगर्भवत् । ८४ ।

O Devī ! Kula-dharma should be kept a secret in all conditions, always and everywhere, like a woman who keeps the secret of her conception by her lover.

वेदशास्त्रपुराणानि स्पष्टानि गणिका इव।

इयन्तु शाम्भवी विद्या गुप्ता कुलवधूरिव।। ८५।

The Vedas Sastras and Puranas are evident like prostitutes but this Sambhavi-vidya (Science about Siva) is secret like a daughter-in-law.

सुगुप्तकौलिकाचारमनुगृह्णन्ति देवता

वाञ्छासिद्धिं प्रयच्छन्ति नाशयन्ति प्रकाशकान्।। ८६।

The Devata shows kindness and bestows desired Siddhis towards well hidden Kaulikachara but destroys them who disclose it.

कुलेशि कुलशास्त्रज्ञा कुलपूजापरायणा।

ये त्वा रहसि सेवन्ते ते तिष्ठन्ति तवान्तिके।। ८७।।

O Kulesi ! The knowers of Kulasastra and wedded to Kula puja who serve You quietly obtain residence near You.

गुरु प्रकाशयेद्दीप्तान् मन्त्र ध्वनेन गोपयेत्,

अप्रकाशप्रकाशाभ्या नश्यत सम्पदायुषी।। ८८।।

The wise should disclose the Guru and effortfully keep the Mantra a secret. Disclosing what should not be disclosed destroys both wealth and duration of life.

सर्वाचारपरिभ्रष्ट कुलाचार समाश्रयेत्।

कुलाचारपरिभ्रष्टो रौरव नरकं व्रजेत्।। ८९।।

Degraded from other Acaras can take shelter of Kulacara, but those degraded from Kulacara go to the Hell named Raurava.

शास्त्रेषु निष्कृतिर्दृष्टा महापातकिनामपि।

कुलभ्रष्टस्य देवसि न दृष्टा निष्कृतिः कश्चित्।। ९०।।

The ways of upliftment of great sinners are prescribed in the Sastras but the ways of upliftment of those degraded from Kula are not visible anywhere.

कुलधर्मं समाश्रित्य आचार यो न पालयेत्।

यथैच्छाचारिणस्तस्य महापातकिनः प्रिये।। ९१।।

आपदो दुरित रोगा दारिद्र्य कलहो भयम्।

योगिनीनां प्रकोपस्तु स्खलितानि पदे पदे।। ९२।।

भ्रशमानः प्रनष्ट तेजोहीनोऽस्ति दुर्मतिः।

निन्दितः सर्वविद्विष्टो विह्वलः सङ्गवर्जितः।

देशादेशान्तरं याति कार्यहानिस्तु सर्वदा।। ९३।।

तत्रापि कुलमार्गस्था शाकिन्यः कुलपालिकाः।

भक्षयन्ति पुरा तासां वरो दत्तो मयेव तु।। ९४।।

Taking the shelter of Kula-dharma if one does not follow its practices then such a great sinner of reckless behaviour is tormented.

by calamities, sin, disease, poverty, strife and fear of anger of Yoginis at every step. Tormented and derided by everyone, such a person, rejected by all, roams from country to country. All his actions bring loss to him and here too, the Śākinis, who are protectors of the Path of Kaula, devour him because I Myself have asked them to do so.

तस्मादाचारवान् देवि योगिनीनां प्रियो भवेत्
नाशयन्ति चतुर्वेदानां चारा कुलेश्वरि । ६५ ।।

Therefore, O Devi. Persons of good conduct alone become the favourites of Yoginis and those who do not follow the practices of the four Vādis are destroyed by them.

पादुकामात्रसारज्ञः सदाचारेण यन्त्रितः ।
सदाचारेण देवत्व योगिनीर्वरमेलनम् ।
सम्प्राप्नुवन्ति तिर्यक्त्वा कौलिकास्तद्विषयं यात् । ६६ ।।

Wrongs which bring the downfall of the Kaulika

One who treats the Paduka alone as the essence is controlled by good conduct. Only by good conduct can one obtain the meeting of Yogini Vira. By doing anything to the contrary a Kaulika takes birth in the animal world.

आज्ञासिद्धमिव कौलभनाचारोऽदिनश्यति ।
आचारपालनात् सत्यमाज्ञासिद्धिर्भविष्यति । ६७ ।।

This is proved by the rules ordained that a Kaulika is destroyed by his bad conduct while adhering to the good he obtains Ajñā-siddhi. This is the Truth.

नाभिषेको न मन्त्रो वा न शास्त्रपठनादिकम् ।
कारणं कुलधर्मस्य सदाचारः कुलेश्वरि । ६८ ।।

Importance of Good Conduct

O Kuleśvarī. Neither consecration nor Mantra nor the virtuous deeds like reading the Śāstras are the basis of Kuladharmā.

परा श्रीपादुकात्स्वत्रयाधारादिका सना ।
यो वेति समयी स स्यात् कौलिकश्चापि शाम्भवि ।। ६९ ।।

O Śāmbhavi. He alone is a Kaulika and wedded to Samayācāra who knows the purport of Para Śrī Pādūkā, the three truths and the Acāras, etc.

तावन्न कौलिको देवि यावन्न समयीकृतः ।
देहपाते विभोक्षः स्यात् समयचरपालनात् ।। १०० ।।

Unless a Sādhaka follows the 'Samayā (cāra)' he cannot become a Kaulika. If he follows the Samayācāra then in his death he obtains Emancipation.

सस्कारेण विहीनत्वाद् गुरुवाक्यस्य लङ्घनात् ।
आधारवर्जनादेवि कौलिकः पतितो भवेत् ॥ १०१ ॥

Lack of Samskāras, disregard of the Guru's words and disgrace of the Acāras bring the downfall of a Kaulika.

नित्यं नैमित्तिकं द्रव्य मन्त्रयन्त्रादिलोपनम् ।
अनर्हपशुदुःसङ्गमन्त्रसाङ्ख्यसम्भ्रमम् ॥ १०२ ॥
गुप्तप्रकटसम्भूत ज्ञानाज्ञानकृत प्रिये
एवमादिषु दोषेषु पापस्य गुरुलाघवम् ॥ १०३ ॥

Non-existence of daily and occasional rituals, Dravyas, Mantra and Yantra, company of non-eligible Paśus, intermixture of Mantras, deliberate or inadvertent disclosure of secrets are the faults, O My Beloved, whose sins bring the downfall.

देश काल वयो वित्त सम्यग् ज्ञात्वा यथाविधि ।
प्रायश्चित्तं गुरुर्यथात् सर्वपापविशुद्धये । १०४ ॥

Penance for the guilty Sadhaka

Considering the time, place, age and the monetary capacities the Guru should tell the penance to an erring disciple for purifying him from all his sins.

शिष्योऽपि गुरुणाऽऽज्ञप्तं प्रायश्चित्तं समाचरेत् ।
अथवा सर्वपापानां गुरुनामजपः स्मृतः ॥ १०५ ॥

The disciple should also undergo the penances ordered by the Guru. Or else, Japa of the name of the Guru is also a penance for all the sins.

जाम्बूनदस्य कल्पः परिशुद्धः यथाग्निना ।
अनाधारस्य मालिन्यं प्रायश्चित्ताग्निना दहेत् ॥ १०६ ॥

Just as Agni (Fire) directly purifies all the impurities of gold, in the same way one should burn all the impurities of his bad conduct in the fire of Penance.

बहुनात्र किमुक्तेन रहस्यं मृणु पार्वती ।
वर्णाश्रमाणां सर्वव्यापारः सद्गतिप्रदः ॥ १०७ ॥

Why to say much, O Pārvaṭī ! Listen to this secret. Acāras of the Varnāśrama are alone capable of bestowing good results.

गुरुस्त्रिधारमाचारः कथयेच्च कुलेश्वरि ।
न गृह्णाति हि शिष्यस्तदा पापं गुरोर्न हि ॥ १०८ ॥

Ācaras to be instructed thrice by the Guru

O Kuleśvarī ! The Guru should instruct about the Acāras at least thrice. Yet if the disciple does not follow them then the Guru does not remain a sinner.

मन्त्रिदोषश्च राजान जायादोषः पतिं यथा ।

तथा प्राप्नोत्यसन्देहः शिष्यपापं गुरुः प्रिये ॥ १०६ ॥

Liability of Guru for the sins of disciples

Just as the King has to bear the faults of his Ministers or a Husband has to bear the faults of his wife so the Guru has to bear the Sins of a Sadhaka. There is no doubt about it.

इति ते कथितं किञ्चित् समासेन कुलेश्वरि ।

कुलाचारविधिं देवि किम्भूय श्रोतुमिच्छसि ॥ ११० ॥

O Kulēśvarī ! Thus I described to You in brief the methods of Kulācāra. Now what else O Devi You want to hear.

इति श्रीकुलाणवे निवोणमोक्षद्वारे महारहस्ये

सर्वाङ्गमूलमूलमे संपादलसग्रन्थे पञ्चमे

खण्डे ऊर्ध्वोष्णगतन्त्रे कुलाचारकथने

नाम एकादश उल्लासे ॥ ११ ॥



द्वादश उल्लासः



श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि पादुका भक्तिलक्षणम् ।

आधारमपि देवेश वद मे करुणानिधे ॥ १ ॥

Śrī Devī said ' O Ku,eśa ' I want to hear about the characteristics of devotion to Pādukā and the Acāras connected with it O Ocean of Compassion ' Kindly tell me about the same
ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्व परिपूच्छसि ।

तस्य श्रवणमात्रेण भक्तिराशु प्रजायते ॥ २ ॥

Īśvara said ' O Devī ' Listen, I am telling You what You have asked. By merely hearing it devotion springs forth immediately

वाग्भवा मूलवत्तये सूत्राद्या कवलीकृता ।

एव कुलार्णवे ज्ञान पादुकाया प्रतिष्ठितिम् ॥ ३ ॥

Glory of Pādukā :

Just as in the Mū,ādhāra are situated the Sūtras born out of Speech, similarly in the Ocean of Ku,a, Knowledge is founded on the Pādukā.

कोटिकोटिमहादानात् कोटिकोटिमहाव्रतात् ।

कोटिकोटिमहायज्ञात् परा श्रीपादुकास्मृतिः ॥ ४ ॥

Remember this Pādukā which yields infinitely greater merit than billions and billions of great charities, billions and billions of great sacrifices and billions and billions of great Observances.

कोटिकोटिमन्त्रजापात् कोटितीर्थावगाहनात् ।

कोटिदेवार्चनादेवि परा श्रीपादुकास्मृतिः ॥ ५ ॥

O Devī ! Remember this Pādukā which yields infinitely greater merit than billions and billions of Mantra Japa, billions and billions of pilgrimages and billions and billions of worship.

महारोगे महोत्पाते महादोषे महाभये ।

महापदि महापापे स्मृता रक्षति पादुका ॥ ६ ॥

If remembered this Pādukā provides protection against great diseases, great disturbances, great evils, great fears, great calamities and great sins

दुराचारे दुरालापे दु सङ्गे दुष्प्रतिग्रहे ।

दुराचारे च दुर्बुद्धौ स्मृता रक्षति पादुका । ७ ।

If remembered this Pādukā provides protection against bad conduct, bad talks, bad company, bad accumulations, bad food and bad thought.

तेनाधीतं स्मृतं ज्ञातम् इष्टं दत्तञ्च पूजितम् ।

जिह्वाग्रे वर्तते यस्य सदा श्रीपादुकास्मृतिः । ८ ।

Hence the Pādukā is to be remembered and known. One who remembers it on the tip of his tongue and worships this Pādukā obtains all his desires.

सकृत् श्रीपादुकां देवि यो वा जपति भक्तिः ।

स सर्वपाप्मरहितं प्राप्नोति परमां गतिम् । ९ ।

O Devi ! One who worships this Pādukā with devotion he, getting released from all his sins obtains the ultimate State.

शुचिर्वाप्यशुचिर्वापि भक्त्या स्मरति पादुकाम् ।

अनायासेन धर्माधिक्यममोक्षान् लभते सः । १० ।

Whether himself pure or impure, one who devotedly remembers the Paduka, obtains effortlessly the merits, desires and Eman-cipation.

श्रीनाथधरणाभ्याजं यस्या दिशि विराजते ।

तस्या दिशि नमस्कृत्वात् भक्त्या प्रतिदिनं प्रिये । ११ ।

Identity of Guru and Isvara

One should look daily in the direction in which the Lotus Feet of the Guru lies and bow to it every day with devotion.

न पादुकापरो मन्त्रो न देवः श्रीगुरोः परः ।

न हि शक्तात् परा दीक्षा न पुण्यं कुलपूजनात् । १२ ।

There is no Mantra higher than Pādukā, no God higher than Guru, no Initiation higher than the Śākta and no Merit higher than Kula-worship.

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।

मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा । १३ ।

At the root of Dhyāna is the Form of Guru, at the root of Pūjā is the Feet of the Guru, at the root of the Mantra is the Word of Guru and at the root of all Liberation is the Grace of Guru.

गुरुमूलाः क्रिया सर्वा लोकेऽस्मिन् कुलनायिके ।

तस्मात् सेव्यो गुरुर्नित्यं सिद्ध्यर्थं भक्तिसयुते । १४ ।

O Kulānāyike ! In this world all holy actions are rooted in the Guru. Therefore, the Guru is to be constantly served with devotion for all fulfilments.

तावदार्तिर्भय शोको लोभमोहभ्रमादयः ।

यावन्नायाति शरण श्रीगुरु भक्तवत्सलम् ॥ १५ ॥

Condemnation of one devoid of devotion to Guru

All fears of distress, grief, avance, delusion, bewilderment exist only as long as one does not obtain the shelter of the Guru.

तावद् भ्रमन्ति ससारे सर्वदुःखमलीयसा ।

न भवेत् सदगुरौ भक्तिर्यावद्वेशि देहिनाम् ॥ १६ ॥

O Devesi ! All wanderings in this world fraught with grief and impurity last as long as one has no devotion to a holy Guru.

सर्वसिद्धिफलोपेतो मन्त्रः शुध्यति शोभनः ।

गुरुप्रसादमूलोऽयं परतत्त्वमहाक्रमः ॥ १७ ॥

The beautiful Mantra loaded with all Siddhas (Attainments) which purifies and leads to the Supreme Truth is rooted in the Grace of Guru.

यथा ददाति सन्तुष्टः प्रसन्नो वरदो मनुम् ।

तथा भक्त्या धने प्राणैर्गुरु यत्नेन तोषयेत् ॥ १८ ॥

Fruit of Devotion to Guru .

When satisfied and pleased, the Guru gives the Mantra therefore, one should try to please him with devotion, wealth and even with his very life.

यदा दद्यात् स्वशिष्याय स्वात्मान देशिकोत्तमः ।

तदा मुक्तो भवेच्छिष्यस्ततो नास्ति पुनर्भवः ॥ १९ ॥

Indeed it is only when a great Guru gives his own self to his disciple that he becomes liberated and free from rebirth.

तावदाराध्ययच्छिष्यः प्रसन्नोऽसौ यदा भवेत् ।

गुरौ प्रसन्ने शिष्यस्य सद्यः पापक्षयो भवेत् ॥ २० ॥

The disciple should worship the Guru till he is pleased for once the Guru is pleased all the sins of the disciple are immediately destroyed.

मनसापि न काक्षन्ते यान् कामाननुजीविनः

सम्पदयन्ति तान् सर्वान् स्वामिनो भक्तवत्सलाः ॥ २१ ॥

The fruits which people may not have expected from their heart, even they are all fulfilled by the Grace of a kind Lord.

ब्रह्माविष्णुमहेशादिदेवतामुनियोगिनः

कुर्वन्त्यनुग्रहं तुष्टा गुरौ तुष्टे न शशयः ॥ २२ ॥

When the Guru is satisfied then Gods like Brahmā, Viṣṇu, Mahēśa, sages and Yogis also indubitably bestow their Grace.

भक्त्या तुहेन गुरुणा यः प्रदिष्टः कृपालुना।

कर्ममुक्तो भवेच्छिष्यो मुक्तिमुक्तयोऽसौ भाजनम् । २३।

Directed by the compassionate Guru who is pleased with devotion, the disciple attains liberation from *Karma*, and becomes eligible to both freedom and fulfillment.

शिष्येणापि तथा कार्यं तथा सन्तोषितो गुरुः

प्रियं कुर्याच्च देवेशि मनोवाक्कायकर्मभिः । २४ ।

यदि तुहेन गुरुणात्मशिष्यो यत्र कञ्चित्

मुक्तोऽसीति समादिष्टः सोऽपि मुक्तिं व्रजेत् प्रिये । २५ ।

O Devesī! The disciple should from his mind, body, speech and actions please the Guru. O My Beloved! If the Guru so pleased says, 'You are freed', then indeed the disciple attains to Liberation.

अथवा निष्प्रपञ्चेन धाम्ना केनचिदीश्वरः

करोति गुरुरूपेण पशुपशविमोचनम् । २६।

Or from his transcendent station the Lord in the Form of Guru frees one from the animal bondage.

न मे प्रियस्तुर्वेदी मन्द्रक्तः स्वपद्योऽपि वा।

तस्मै देयं ततो ब्राह्मणं स तु पूज्यो ह्यहं तथा ॥ २७ ॥

A *Caturvedi* is not My favourite. If a *Śvapaca*, a low untouchable is my devotee, he is My favourite and, therefore, there can be a give and take relation with him because he is as venerable as I am.

विप्रः षड्गुणयुक्तश्च भक्तो न प्रशंसते

म्लेच्छोऽपि गुणहीनोऽपि भक्तिमान् शिष्य उच्यते ॥ २८ ॥

A Brahmin possessing six qualities, if not devoted to Me, does not deserve praise. On the other hand, even a Mleccha devoid of all qualities, if devoted, is called a disciple.

गुरुभक्तिविहीनस्य तपो विद्या कुल व्रतम्।

सर्वं नश्यति तत्रैव भूषणं लोकरञ्जनम् ॥ २९ ॥

The austerity, learning, family status and observances of a person devoid of devotion to Guru are all destroyed and appear just decorations pleasing to the worldly eyes.

गुरुभक्त्यग्निना सम्यग्दग्धदुर्मतिकल्मषः

स्वपद्योऽपि परैः पूज्यो विद्वानपि न नास्तिकः । ३०।

A *Cāṇḍāla*, whose sins like evil thoughts, etc. are burnt away in the fire of devotion to Guru, is to be considered superior and venerable but an atheist is not a learned person.

धर्मार्थकामैः किन्तस्य मोक्ष एव करे स्थितः ।

सर्वार्थैः श्रीगुरौ देवि यस्य भक्तिः सदा स्थिरा ॥ ३१ ॥

He who has complete steady and constant devotion in the Guru, why should he worry about Dharma, Artha and Kāma, even Moksha is in the hollow of his palm

स शिवो गुरुरूपेण भुक्तिभुक्तिप्रदो मम ।

इति भक्त्या स्मरेद् यस्तु तस्य सिद्धिरदूरतः ॥ ३२ ॥

For him who devotedly remembers 'My Guru is Śiva Himself who grants liberation and enjoyment' for him fulfilment is not far off

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्य ते कथिता ह्यर्थाः प्रकाशन्ते कुलेश्वरि ॥ ३३ ॥

O Kulēśvarī All the objects fructify in him who has supreme devotion to the Lord and as to the Lord so to the Guru

नारायणे महादेवे मातापित्रोश्च राजनि ।

भक्तिर्यथा महादेवि तथा कार्या निजे गुरौ ॥ ३४ ॥

As to Nārāyaṇa, to Mahadeva, to one's own mother and father and to the King so is devotion to be had to one's own Guru

लक्ष्मीनारायणौ वाणीधातारौ गिरिजाशिवौ ।

श्रीगुरु गुरुपत्नीञ्च पितराविति चिन्तयेत् ॥ ३५ ॥

The Guru and his wife should be looked upon as one's own parents, as also the very Nārāyaṇa and Lakṣmī, as Brahma and Sarasvatī, as Śiva and Gīrjā are looked upon like parents

गुरुभक्त्या यथा देवि प्राप्यन्ते सर्वसिद्धयः ।

यज्ञः दानतपस्तीर्थव्रताद्यैर्न तथा प्रिये ॥ ३६ ॥

O My Beloved ' In the manner all the Siddhis are obtained by devotion to Guru cannot be obtained through sacrifice, charity, austerity, pilgrimage and observances

श्रीगुरौ निष्कला भक्तिर्वर्द्धते हि यथा यथा ।

तथा तथास्य विज्ञानं वर्द्धते कुलनायिके ॥ ३७ ॥

O Kulānāyikē ' As the steady devotion for the Guru grows so grows one's knowledge.

किं तीर्थादीर्महायासैः किं व्रतैः कायशोषणैः ।

निर्व्याजसेवा देवेशि भक्तिरेषा हि सद्गुरौ ॥ ३८ ॥

What is the use of taking pain of long pilgrimages ? What is the use of observances that emaciate the body ? O Deves, ' The devotion to a holy Guru is a service for which no premium has to be paid

कायाक्लेशेन महता तपसा वार्षि यत् फलम्
तत् फलं लभते देवि सुखेन गुरुसेवया ॥ ३६ ॥

All the fruits anticipated from the austerities involving bodily pains can be easily obtained by a selfless service to the Guru.

भोगमोक्षार्थिना ब्रह्मविष्ण्वीशपदकाक्षिणाम् ।

भक्तिरेव गुरौ देवि नान्यं पन्था इति श्रुतिः । ४० ॥

The Śruti declares that for those who seek for fulfilments and liberation who aspire to attain to Brahma, Viṣṇu and Īśa, devotion to the Guru is the only Path and no other.

अशुभानि च कर्माणि महापातकजानि च ।

भक्ति क्षणेन दहति तूलराशिमिवानलः । ४१ ॥

Like fire consuming the whole heap of cotton this devotion burns away in a moment all inauspicious *Karmas* and great sins.

विश्वासाय नमस्तस्मै सर्वसिद्धिप्रदायिने ।

येन मृदारुदृषद फलन्त्यविफलं फलम् ॥ ४२ ॥

Saṁtatō to that faith in Guru, the giver of all fulfilments, by which even mud, wood and stone also yield fruit without fail.

न योगो न तपो नार्चाक्रमः कोऽपि प्रलीयते ।

अमाये कुलमार्गेऽस्मिन् भक्तिरेव विशिष्यते । ४३ ॥

Neither Yoga nor *Tapas* nor ritual of worship fructify, here in this Path of Ku a free from *Māyā*, only devotion excels.

साक्षाद् गुरुमये देवि सर्वस्मिन् भुवनान्तरे ।

किन्तु भक्तिमता क्षेत्रे मन्त्रं केषां न सिध्यति । ४४ ॥

When the entire universe is looked upon as pervaded by Guru, what Mantra can fail to fructify in that field of the devoted ?

गुरौ मनुष्यबुद्धिश्च मन्त्रे चाक्षरबुद्धिकम् ।

प्रतिमासु शिलाबुद्धिः कुर्वाणो नरकं व्रजेत् ॥ ४५ ॥

Guru not to be regarded as a mere mortal

To Hell goes he who regards Guru as a human, the Mantra as mere letters and the image as stone.

गुरुं न मर्त्यं बुध्येत् यदि बुध्येत तस्य हि ।

न कदाचिद्भवेत् सिद्धिर्मन्त्रैवा देवतार्चनैः ॥ ४६ ॥

Guru is not to be looked upon as a mortal. Should one do so then neither Mantra nor Worship of a Deity would give him success.

श्रीगुरुं प्राकृतैः सार्द्धं ये स्मरन्ति वदन्ति च ।

तेषां हि सुकृतं सर्वं पातकं भवति प्रिये । ४७ ॥

Who associate the holy Guru with ordinary folk either in their remembrance or in talk, all their the goods that are done turn into evil.

जन्महेतू हि पितरौ पूजनीयौ प्रयत्नतः ।
गुरुर्विशेषतः पूज्यो धर्माधर्मप्रदर्शकः ॥ ४८ ॥

The parents are indeed to be worshipped with all efforts because they are the cause of birth. But the one to be worshipped especially is the Guru who shows what is Dharma and what is not.

गुरुः पिता गुरुमाता गुरुर्देवो महेश्वरः ।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ॥ ४९ ॥

Indeed the Guru is the Father, Guru is the Mother, Guru is God Mahēśvara himself. When God Śiva is angry the Guru is the saviour, but when the Guru himself is angered there is none to save.

गुरोर्हितं हि कर्तव्यं मनोवाक्कायकर्मभिः ।
अहिताचरणादेदि विहाया जायते किमिः ॥ ५० ॥

By mind, body, speech and action do what is helpful to the Guru. If one does something contrary to his well being, then, O Devi, he is born as an insect living in excreta.

शरीरवित्तप्राणैश्च श्रीगुरुं वक्ष्यन्ति ये ।
किमिकीटपतङ्गस्य प्राप्नुवन्ति न सद्यः ॥ ५१ ॥

Those who betray Guru with body, money and life are indubitably born as germs, insects and flies, etc.

मन्त्रं त्यागान्नवेन्मृत्युर्गुरुत्यागादरिदता ।
गुरुमन्त्रपरित्यागादौरव नरकं गजेत् ॥ ५२ ॥

Sin in forsaking the Guru and Mantra

There comes death in forsaking a Mantra, poverty in forsaking the Guru and Raurava Hell in forsaking both Guru and the Mantra.

गुर्वर्थं धारयेद्देहं तदर्थं धनमर्जयेत् ।
निजप्राणान् परित्यज्य गुरुकार्यं समाचरेत् ॥ ५३ ॥

Propriety of behaviours in respect of Guru

Bear the body for the sake of Guru, acquire wealth for the sake of Guru, exert yourself for the Guru even by sacrificing your life.

गुरुक्तं परुषं वाक्यं भाषिष्य परिचिन्तयेत् ।
तेन सन्ताडितो वापि प्रसादमिति सस्मरेत् ॥ ५४ ॥

Harsh words spoken by the Guru should be taken as benedictions, even a beating from him should be taken as a gift.

भोग्यं भोज्यानि वस्तूनि गुरुवे च समर्पयेत् ।
तच्छेषमिति सञ्चिन्त्य दानुभूयात् कुलेष्टरि ॥ ५५ ॥

Whatever objects of enjoyments and food there may be they should first be offered to Guru, and O Kṛueśvari, his leavings should be accepted as gifts.

गुर्वग्रे न तपः कुर्यान्नोपवासव्रतादिकम् ।

तीर्थयात्रा न कुर्याच्च न स्नायादात्मशुद्धये । ५६ ।

In the presence of Guru one should perform no austerity no fastings no observances no pilgrimages and even no purificatory baths

न वियाग गुरोः कुर्यात् युष्मदा नैव भाषयेत् ।

ऋणदान तथाऽऽदान वस्तुना क्रयविक्रय

न कुर्याद् गुरुभिः सार्द्धं शिष्यो भूत्वा कथञ्चन । ५७ ।

Being a Śiṣya one should neither command the Guru nor address him in the singular. No business of give and take or sale and purchase should be transacted with the Guru

न कुर्यान्नास्तिकैर्वादः सम्भाषणमपीश्वरि ।

विलोक्य दूरतो गच्छन्नासीत् सह तैः क्वचित् ।। ५८ ।।

(O Isvarī ' One should not enter into an argument with an atheist who should be avoided fr in a distance even one should not sit in his company

गुरोः सन्निहिते यस्तु पूजयेदन्यमम्बिके ।

स याति नरकं घोरं सा पूजा निष्फला भवेत् ।। ५९ ।।

(O Ambike ' One who worships others in the presence of Guru goes to horrible hell and his worship too becomes fruitless

शिरसा न बहेद्भारं गुरुपादाब्जधारिणा ।

तदाज्ञया तु कर्तव्यमाङ्गारूपो गुरुः स्मृतः । ६० ।।

One who holds the lotus feet of Guru on his head should not bear any other burden on his head and always act according to his commands for the Guru is indeed the command

मन्त्रागमाद्यमन्यत्र श्रुतं यस्मै नित्यदयेत् ।

गुर्वज्ञया तु गृहीयात्तन्निषिद्धं विवर्जयेत् ।। ६१ ।।

Whatever is heard elsewhere about Mantras and Agamas should be reported to the Guru and accepted only what is approved by him. The rest should be rejected

स्वशास्त्रोक्तं रहस्याथ न वदेद् यस्य कस्यचित् ।

यदि ब्रूयात् स समावच्छ्रुत एव न सशयः ।। ६२ ।।

One should not reveal the mysteries of his own Śāstra to others. One who does so is indubitably degraded from the Samaya (cāra)

अद्वैतं भावयेन्नित्यं न द्वैतं गुरुणा सह ।

आत्मवत् सर्वभूतेभ्यो हितं कुर्यात् कुलेश्वरि ।। ६३ ।।

Feel one with the Guru and not another. O Kulēśvarī ' do good to all as you own

आत्मार्थमानसद्भावेः शुश्रूषा स्याच्चतुर्विधा ।

शुश्रूषया धिया देवि शिष्य सन्तोषयेद् गुरुम् ॥ ६४ ॥

Service by self, service by means service by honouring and service by happy feeling are the fourfold services to Guru. O Dev, ' Guru should be pleased with the mind dedicated to his service

पदे पदेऽश्वमेधस्य फल प्राप्नोत्यसशयः ।

शुश्रूषणपरो यस्तु गुरुदेवमहात्मनाम् ॥ ६५ ॥

One dedicated to the service of Guru Devata and Mahatmas obtains indubitably at every step the fruit of Ashvamedha sacrifice

केवल गुरुशुश्रूषा त्वत्कृपाकारिणी प्रिये,

सद्भक्तिसहिता चेत् सा सर्वकामफलप्रदा । ६६ ॥

O My Beloved ' Only by such a service to Guru one obtains Your Grace. If service is accompanied by a happy devotion it fulfils all the desires

क्षीयन्ते सर्वपापानि वर्द्धन्ते पुण्यराशयः ।

सिध्यन्ति सर्वकार्याणि गुरुशुश्रूषया प्रिये । ६७ ॥

O My Beloved ' Service to Guru destroys all sins, increases merits and fructifies all actions

यद् यदात्महितं यस्तु तत्तद्विलम्बमुपाचरेत्

गुरुदेवार्चको यस्तु तस्य पुण्यं न गण्यते । ६८ ॥

Whatever things one loves he should first offer them to his Guru. One who worships his Guru then the merits earned by him cannot be counted.

भक्त्या वित्तानुसारेण गुरुमुद्दिश्य यत् कृतम्

अल्पे महति वा तुल्य पुण्यमादद्यदरिद्रयोः ॥ ६९ ॥

Service done with devotion according to one's means has the same merit whether little or much whether by the rich or the poor

सर्वस्वमपि यो दद्याद् गुरौ भक्तिविवर्जितः ।

शिष्यो न फलमाप्नोति भक्तिरेव हि कारणम् । ७० ॥

Śiṣya who gives his entire wealth to Guru but without devotion, does not get fruits thereby, for indeed devotion is the only cause

यस्मिन् द्रव्ये गुरोरस्ति स्पृहा नानुभवतु तत् ।

अवश्यं यदि वाञ्छा स्यादनुभूयतदाज्ञया ॥ ७१ ॥

If the Guru desires any wealth then one should not partake of it. If such partaking is necessary it should always be with his permission.

यस्ति लार्द्धं तदार्द्धं वा गुरुस्वमुपजीवति ।

लोभान्मोहात् स पच्येत् नरके च त्रिसप्तके ॥ ७२ ॥

If one needs to utilise a quantity equal to half or even one fourth of a sesamum out of what belongs to the Guru it is nothing but greed or delusion resulting into a life of twentyone years in Hell.

अत्यल्प हि गुरोर्द्वयमदत्तं स्वीकरोति यः ।

स तिर्यग् योनिमापन्नः क्रव्यादैर्भक्ष्यते प्रिये ॥ ७३ ॥

One who appropriates even a fraction of what belongs to Guru, unless he himself gives it, is born in the animal world where carrion-eaters devour him.

गुरुद्वयाभिलाषी च गुरुस्त्रीगमनोत्सुकः ।

पतितस्य क्षुत्तकस्य प्रायश्चित्तं न विद्यते ॥ ७४ ॥

Desirous of Gurus belongings and intent upon enjoying Gurus wife, are wretches for whom there is no penance.

आज्ञाभङ्गोऽधोहरणं गुरोरप्रियवर्त्तनम् ।

गुरुद्रोहमिदं प्राहुयैः करोति स पातकी ॥ ७५ ॥

Breaking Gurus command, stealth of his wealth, indulgence in disagreeable behaviour all these are treachery to the Guru. One who does so is a sinner.

स्वद्वयविनियोगश्च नानिविद्य गुरोः धरेत् ।

अनिविद्य तु यः कुर्यात् स भवेद् ब्रह्मघातकः ॥ ७६ ॥

One should utilise even his own wealth only after offering it to the Guru. One who utilises it without so offering is like a sinner of Brahmanicide.

गुरोः स्थानं सम्प्रदायं तद्धर्मं यो विनाशयेत् ।

गुरुभिः स बहिष्कार्यो दण्ड्यो बध्यः स घातकैः च ॥ ७७ ॥

He who damages the position of the Guru, his Tradition and his Dharma is to be ostracised by the Gurus and deserves punishment even of death.

गुरुकोपाद्धिनाराः स्याद् गुरुद्रोहात् पातकम् ।

विमृत्युगुरुनिन्दायाः गुरुनिन्दान्महापदः ॥ ७८ ॥

Ruin follows from the anger of Guru, sin from treachery to the Guru, bad death from criticism of the Guru and catastrophe from the displeasure of the Guru.

जीवेदग्निप्रक्षिप्तो वा नरः पीतविषोऽपि वा ।

मृत्युहस्तगतो वापि नापराधकरो गुरोः ॥ ७९ ॥

It may be possible for a man who has entered the fire to remain alive, possible also it may be to remain alive after drinking poison or even when caught in the hands of death, but it is not possible if he has offended the Guru.

यत्र श्रीगुरुनिन्दा स्यात् पिघाय श्रवणेऽम्बिके ।
सद्यस्तस्माद्विनिष्कामेत् पुनर्न श्रवणं यथा ।
गुरोर्नाम स्मरेत् पश्चात् श्रवणे सा प्रतिक्रिया ॥ ८० ॥

O Ambike ! One should not lend his ear to any censure of the Guru. Where such a criticism occurs one should close his ears, get out from there and remember the name of the Guru in reaction to it.

गुरुमित्रसुहृदासीदासग्यान् नावमानयेत् ।
न निन्देदस्य समयान् वेदशास्त्रागमादिकान् ॥ ८१ ॥

Friends, relatives, servants and maid servants of the Guru should not be disregarded. Gurus traditions, whether based on Vedas, scriptures or Agamas should not be criticised.

गुरौः श्रीपादुकाभूषा गुरुनामस्मृतिजप ।
गुर्याज्ञाकरणं कृत्य शुभूषा भजनं गुरो ॥ ८२ ॥

The sacred sandals of the Guru (Sri Paduka) are ornaments. remembrance of his name is Japa, carrying out his commands is duty and service to him is worship.

विविधैर्दशिकावास शान्तधितोऽतिभक्तिमान् ।
वाहनं पादुकां छत्रं चामरं व्यञ्जनादिकम् ।
ताम्बूलं कज्जलं वनस्पत्यूज्यं प्रविशेच्छने ॥ ८३ ॥

While entering the home of the Guru, one should be cool in mind and devoted to the extreme. Leaving outside his personal vehicle, sandals, umbrella, fan, betel, collyrium, make-up, etc. and enter the Guru's home slowly.

पादुकामासनं वस्त्रं वाहनं छत्रचामरे ।
दृष्ट्वा गुरोर्नमस्कुर्यान्नात्मभोगाय कामयेत् ॥ ८४ ॥

Seeing the sandals of the Guru, his seat, clothings, vehicle, umbrella and fan, etc. one should bow to them but not desire them for himself.

पादप्रक्षालनं स्नानमभ्यङ्गं दन्तधावनम् ।
मूत्रं निष्ठीवनं क्षीरं शयनं स्त्रीनिषेवनम् ॥ ८५ ॥
वीरासनं सुदुर्वाक्यं शासनं हास्यरोदनम् ।
केशमोचनमुष्णीषं ककुब्जं नग्नता तथा ॥ ८६ ॥
पादप्रसारणं वादं कलहं दूषणं प्रिये ।
अङ्गभङ्गाङ्गवाद्यादिकरास्फालनधूननम् ॥ ८७ ॥
घृतकौतुकमल्लादियुद्धनृत्यादि चाम्बिके ।
गुरुयोगिमहासिद्धिपीठक्षेत्राश्रमेषु च ।
ना चरेदाचरेन्मोहादेवताशापमाप्नुयात् ॥ ८८ ॥

O Ambike ! In the presence of Guru, Yogis, great centres of

Realisation. Pilgrimage and Āśramas. one should take care to avoid washing of feet, bathing anointing with oil, cleansing of teeth micturition, vomiting, shaving, sleeping, sex, conspicuous sitting harsh speech, ordering laughter, weeping, loosening of hair turban or cloak, nudity, stretching of legs, debate, acrimony casting of blame contortion of the body producing musical notes from the body striking of the hands, dice playing, amusements, bouts of wrestling and the like and dancing. If these are resorted to out of conceit they bring the curse of the Deity.

अपचारेण सन्तिष्ठेद् गुर्वग्रे न च्छया विशेषत् ।

बुखावलोक्य सेवेन तदुक्तं च सभाचरेत् ।। ८६ ।।

In front of Guru one should stand with due form not go before him with some special desire, serve him looking at his face and do what he says,

गुरुक्तानुक्त कार्येषु नोपेक्षा कारयेत् प्रिये ।

शिरसा यद्गुरुर्ब्रूयात् कार्यमविशङ्कया ।। ८७ ।।

(O My Beloved ' In the service of Guru whether expressed or unexpressed by him one should not be unmindful. He should be honoured whole-heartedly and obeyed without questioning.

निग्रहेऽनुग्रहे वापि गुरुः सर्वस्य कारणम्

निर्गत यद्गुरोर्वक्त्रात् सर्वं शास्त्रं तदुच्यते ।। ८८ ।।

The Guru is the cause of all restraints and all sanctions. What comes out of His mouth is the scripture.

गुरुकार्ये स्वयं शक्तो नापरं प्रेषयेत् प्रिये ।

बहुभृत्यपरैर्भृत्यैः सहितोऽप्यतिभक्तिमान् ।। ८९ ।।

(O My Beloved ' Intensely devoted to Guru, one should commission others for his work if he can himself do it, even though he has any number of attendants.

गच्छस्तिष्ठन् स्वपन् जाग्रज्जपन् जुह्वत् प्रपूजयेत् ।

गुर्वङ्गमेव कुर्यात् तदगतेनान्तरात्मना ।। ९० ।।

Whether moving or standing, sleeping or waking, doing Japa or offering oblations and worshipping, carry out only the injunctions of the Guru with your inner being dwelling in him.

अभिमानो न कर्तव्यो जातिविद्याधनादिभिः ।

सर्वदा सेवयेत् नित्यं शिष्यः श्रीगुरुसन्निधौ ।। ९१ ।।

The Śiṣya should not be proud because of class, learning or wealth. He should always be in service of the Guru, ever in his presence.

कामक्रोधपरित्यागी विनीतः स्तुतिभक्तिमान् ।

देवी भूम्यासने तिष्ठेद् गुरुकार्यं समाचरेत् ॥ ६५ ॥

Giving up desire, anger, humble and devoted, lauding in spirit,
sit on the floor and do his work

स्वकार्यमन्यकार्यं वा शिष्यः स्वगुरुयित्तवित् ।

गुरुपार्श्वगतो नम्रः प्रसन्नवदनो भवेत् ॥ ६६ ॥

Whether engaged in his personal work or in the work of others,
the Śiṣya knowing the mind of Guru, be by his side humble and
cheerful of countenance,

सामान्यतो निषिद्धश्च तद्गुरोर्यदि सन्निधौ ।

आचरेत्तस्य सर्वस्य दोषः कोटिगुणो भवेत् ॥ ६७ ॥

If one does even ordinary things in the presence of the Guru
which may have been prohibited by him, then the sin for such
actions increases billions of times

अनादृत्य गुरोर्वक्तव्यं शृणुयाद् यः पराङ्मुखः ।

अहितं वा हितं वापि सौख्यं नरकं व्रजेत् ॥ ६८ ॥

Out of disregard one who hears with the face turned away what
the Guru says, whether it is beneficial or otherwise, goes to Raurava
Hell

गोब्राह्मणवधं कृत्वा यत् पापं समवाप्नुयात् ।

तत् पापं समवाप्नोति गुर्वग्रेऽमृतभाषणात् ॥ ६९ ॥

To speak falsehood before the Guru is to commit the same sin
as that of killing a cow or a Brahmin.

स्थानान्तरगते चार्ये व्यसने विषमे स्थिते ।

श्रीगुरुं न त्यजेत् क्वापि तदादिष्टो व्रजेत् प्रिये ॥ १०० ॥

O My Beloved ! In the absence of Guru, who is away in distress,
one should not leave him and go wherever he commands

अथ स्थिते गुरावूर्ध्वं न तिष्ठेत् कदाचन ।

न गच्छेदग्रतस्तस्य न तिष्ठेदुत्थिते गुरौ ॥ १०१ ॥

When the Guru is standing below one should not stand at a
higher level or walk ahead of him or sit while he is standing

शक्तिच्छायां सुरच्छायां गुरुच्छायां न लङ्घयेत् ।

न तेषु कुर्यात् स्वच्छायां न स्वपेद् गुरुसन्निधौ ॥ १०२ ॥

Shadow of the Śakti, shadow of God and the shadow of the Guru
should not be crossed, nor one should let his own shadow fall on
them

भाषण पाठन गान भोजन शयनादिकम्
अनादिष्टो न कुर्वीत न चावन्दनपूर्वकम् ॥ १०३ ॥

One should not indulge into speaking, reading, singing eating or sleeping without the Guru's order or without bowing to him.

ब्रह्महत्याशत कुर्यात् गुर्वाज्ञापरिपालनात् ।
विना गुर्वाज्ञया शिष्यो विश्वसन्नान्यशासनात् ॥ १०४ ॥

In obedience to the orders of the Guru one can even commit a hundred Brahmanicides. The Śiṣya should not believe anyone without the Guru's command

सर्वं गुर्वाज्ञया कुर्यान्न निन्देनस्त्रिय प्रिये ।
भक्त्या प्रणम्य चोत्तिष्ठेत् कृताञ्जलिपुटः प्रिये ॥ १०५ ॥

O My Beloved ! Everything should be done only by the command of the Guru and his spouse should never be commented upon O My Beloved ! With folded hands one should devotedly bow down and stand before him.

पश्चात्पदेन निर्गच्छेन्नमस्कृत्य गुरोर्गृहात् ।
एकासने नोपविशेद् गुरुणा तत्समै सह ॥ १०६ ॥

After bowing down to the Guru one should come out of his house with steps backward One should never sit on the same seat on which the Guru is sitting along with his colleagues

न विशोदासने देवि देवतागुरुसन्निधौ ।
गुरोः सिंहासनं देयं ज्येष्ठानामुत्तमासनम् ।
देश्यासनं कनिष्ठानामितरेषां समासनम् ॥ १०७ ॥

O Devi ! One should not sit in the presence of the Deity and the Guru. The highest seat should be given to the Guru and good seats to the elders. The younger should be given the allotted seats and others the same as himself

जाति विद्याधनार्थो वा दूरे दृष्ट्वा गुरुं मुदा
दण्डप्रणामं कृत्वैकं त्रिं प्रदक्षिणमाचरेत् ॥ १०८ ॥

Whether one is endowed with class, learning or wealth, he should, on seeing the Guru from a distance, prostrate himself with joy and then circumambulate around him thrice.

ततस्त्रिं षड् द्वादश वा ज्येष्ठदिष्वेकमेव वा ।
गुरुप्रगुरुर्योगेन वन्देत् प्रगुरुं प्रिये ॥ १०९ ॥

O My Beloved ! Thereafter, according to the order of Guru and Parama Guru, one should pay his obeisance thrice, six times or twelve times. He should then observe due priorities of Guru and the Guru's Guru in offering his respects

ततो नमेद् गुरु वापि गुर्वाज्ञा न विचारयेत् ।

प्रगुरोः सन्निधौ शिष्यः स्वगुरु मनसा नमेत् ॥ ११० ॥

Thereafter the Śiṣya should bow down to his own Guru and should not consider the Guru's command in this connection (i. e. even if the Guru stops the Śiṣya from paying his obeisance, he should yet observe the formalities)

गुरुबुद्ध्या नमेत् सर्वं दैवतं तृष्णमेव वा ।

न नमेद्देवबुद्ध्या तु प्रतिमा लोहमृण्मयीम् । १११ ॥

One should bow to everything from the Devata to a blade of grass as to the Guru, but he should not bow as to God to the idols made of iron or earth

गुरोः प्रणामत्रितयं ज्येष्ठानामेक एव च ।

पूज्यानामञ्जलिस्तद्वदन्येषां शक्यवन्दनम् ॥ ११२ ॥

One should salute the Guru thrice and once to the elders. Then, joining the palms to the honoured, he should greet others verbally

देवान् गुरुन् कुलाचार्यान् ज्ञानवृद्धान् तपोधनान् ।

विद्याधिकान् स्वधर्मस्थान् प्रणमेत् कुलनायिके ॥ ११३ ॥

O Kulāñyike ! One should bow to the Gods, the Guru, the Teachers of the Kula, the old in Knowledge, the rich in Tapas, the highly learned and those who are steadfast in their Dharma

स्त्रीद्विष्टं गुरुमिह शप्तं पाषण्डं शठम् ।

विकर्माणं कृतघ्नक्षानाश्रमिणश्च नो नमेत् ॥ ११४ ॥

One should not bow to the haters of women, cursed by the Guru, the learned heretic, the dunce, the wrong-doer, the ingrate and the transgressor of the ordained stages of life

अनिदेयं गुरोर्भुङ्क्ते यस्त्वेकग्रामस्थितः ।

अमेध्यं तद्भवेदन्नं शूकरो जायते मृतः ॥ ११५ ॥

While staying at the same place, if one eats food without offering to the Guru, then that food becomes impure and the partaker himself becomes a pig after death

एकग्रामस्थितः शिष्यस्त्रिसन्ध्यं प्रणमेद् गुरुम् ।

क्रोशामात्रस्थितः शिष्यो गुरुं प्रतिदिनं नमेत् ॥ ११६ ॥

Rules regarding Salutations to the Guru

Living in the same place the Śiṣya should prostrate before the Guru in the three midpoints (i. e. morning, midday and evening)
A Śiṣya living one Krośa (two miles) away should Salute the Guru daily

अर्द्धयोजनगः शिष्यः प्रणमेत् पञ्चपर्वसु ।
 एकयोजनमारम्य योजनद्वादशावधि ॥ ११७ ॥
 तत्सख्यादिवसैर्मासैः श्रीगुरु प्रणमेत् प्रिये ।
 दूरदेशस्थित शिष्यो भक्त्या तत्सन्निधिं गतः ॥ ११८ ॥
 तत्र योजनसख्योक्तमासेन प्रणमेद् गुरुम् ।
 अतिदूरगत शिष्यो यदेच्छा स्यात्तदा ब्रजेत् ॥ ११९ ॥

The Śiṣya living about half a *Yojana* (an ancient measure of distance) away should Salute his Guru on the five Parva days (ceremonial days) O My Beloved ! Śiṣyas living one to twelve *Yojanas* away should Salute the Guru after so many days or month as there are *Yojanas*. A Śiṣya living far away should come to the Guru and devotedly Salute him after as many months as are equal to the number of *Yojanas*. A Śiṣya who has gone too far, can come for Salutation according to his convenience.

रिक्तहस्तश्च नोपयाद्राजान् देवता गुरुम् ।
 कलपुष्पाम्बरादीनि यथाशक्त्या समर्पयेत् ॥ १२० ॥
 एव यो न वरेद्वि ब्रह्मराक्षसतो ब्रजेत् ।

One should not approach royalty, the Deity or the Guru empty-handed. He should offer fruit, flower, cloth and the like according to his capacity. One who does not do so becomes a Brahma Rākṣasa.

गुरुशक्तिश्च तत्पुत्रो ज्येष्ठभ्राता गुरुः स्मृतः ॥ १२१ ॥

Guru, śakti, son of the Guru and elder brothers of the Guru should all be regarded as the Guru himself.

आत्मविष्य कनीयास पुत्रवत् परिपालयेत् ।
 कुलाचार्यस्य देवेति गुरुज्येष्ठकनिष्ठयोः ।
 गुरुकल्पस्य कुर्वीत प्रणामं स्वर्गुरोर्यथा ॥ १२२ ॥

The knower of Self should look after the youngsters as his own sons. O Deveśi ! The senior and junior relatives of the Kulācārya should be Saluted like one's own Guru.

योगज्येष्ठः क्रमज्येष्ठः कुलज्येष्ठस्तृतीयकः ।
 गुरुज्येष्ठसुतो देवि इति ज्येष्ठघटुहयम् ॥ १२३ ॥

Elder in sacrifice, elder in order, elder in Kula, eldest of the Guru's son—these are the four elders.

यागज्येष्ठमिवादेन क्रमिकाष्टाङ्गयोगतः ।
 गुरुश्च कुलवृक्षश्च वन्दनीयो विधानतः ॥ १२४ ॥

One should pay obeisance to the elder in sacrifice. The rest in the order should be respected with eightfold Yoga. The Guru and the Kula-vṛkṣas should be venerated in the manner as may be prescribed.

पितृमात्रादिसर्वेषु पूज्यकोटिषु बन्धुषु
अभ्युत्थानप्रणामाद्यैरव्यक्तो दोषभागबहिः ॥ १२५ ॥

To the elders like father, mother and other worthy relations one should express his sentiments by getting up, prostrating and so forth. It is a fault not to do so.

यदा त्वाचार्य रूपेण चात्मानं सम्प्रकाशयेत् ।
अभ्युत्थानप्रणामाद्यैर्दोषभाक् स भवेत्तदा ॥ १२६ ॥

But should one pose to be a Teacher himself then these formalities of getting up and prostrating etc. become faults in themselves.

पतिर्भूत्वा पशुभ्यश्च प्रणामं यः करिष्यति ।
स महापशुरित्युक्तो देवताशापमाप्नुयात् ॥ १२७ ॥

Attained to the status of the Lord (Pati) one who salutes a Paśu is called a great animal and receives the curse of Gods.

यो गुरुस्थानकं प्राप्तः पादुकापरिसस्रया ।
गुरुवत् स तु मन्त्रव्यो ज्येष्ठैर्वन्द्यो न यः प्रिये ॥ १२८ ॥

One who attains to the status of a Guru by meditation on the Pādukā he is to be O My Beloved, esteemed among seniors and sons as the Guru himself.

इति ते कथितं किञ्चित् पादुकावक्तितक्षणम् ।
समासेन कुलेनानि किं भूयः श्रोतुमिच्छसि ॥ १२९ ॥

Thus I told to You in brief the characteristics of devotion to Pādukā. Now, O Kuṇḍāni ' what else You want to hear.

इति श्रीकुन्दाजदे निर्माणमंशद्वारे महारहस्ये
सर्वांगमोक्षमोक्षमे संपादनक्षणस्यो पञ्चम -
खण्डे उध्वाग्न्यायतन्त्रे पादुकाकथन
नाम द्वादश उल्लासः ॥ १२ ॥



त्रयोदश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।

वक्तुमर्हसि देवेश लक्षण गुरुशिष्ययो । १ ।

Śrī Devi said O Kuleśa, Ocean of the Nectar of Compassion,
O Deवेश ' Kindly tel me the characteristics of Guru and Ś.ṣya.
ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्व परिपृच्छसि

तस्य श्रवणमात्रेण गुरुभावः प्रजायते । २ ।

Īśvara said Listen O Devi ' I am teling You what You have
asked Devotion to the Guru arises by merely hearing it

दुष्टवशोद्भव दुष्ट गुणहीन विरूपिणम् ।

परशिष्यश्च पाषण्ड षण्ड षण्डितमानिनम् । ३ ।

हीनाधिकविकाराङ्ग विकलावयवान्वितम् ।

पङ्कमन्धश्च बधिर मलिन व्याधिपीडितम् । ४ ।

उत्सृष्ट दुर्मुखश्चापि स्वेच्छावेशधर प्रिये

दुर्विकाराङ्गघेष्टादिगतिभाषणवीक्षणम् । ५ ।

निद्रातन्द्राजङ्गलस्यधूतादिव्यसनान्वितम् ।

कपाटकुण्डयस्तम्बादौ तिरोहिततनु सदा ।

अन्तर्मत्तिकर क्षुद्र काङ्क्षभक्तिविवर्जितम् । ६ ।

व्यलीकवादिन स्तब्ध प्रोषित प्रेषकं शठम् ।

धनस्त्रीशुद्धिरहित निषेधविधिवर्जितम् । ७ ।

रहस्यमेदक वापि देवि कार्यविनाशकम् ।

मार्जारवक्त्रवृत्तिश्च रन्ध्रान्वेषणतत्परम् । ८ ।

मायाविन कृतघ्नश्च प्रच्छन्नान्तरदायकम्

विश्वासघातक स्वामिद्रोहिण पापकारिणम् । ९ ।

अविश्वासकर सशयात्मक सिद्धयकाक्षिणम् ।

आतनायिनमादित्सु कोपित कूटसाक्षिणम् । १० ।

सर्वप्रतारक देवि सर्वोत्कृष्टाभिमानिनम् ।

असत्य निदुरासक्त ग्राभ्यादिबहुभाषिणम् । ११ ।

दुर्विचारकुतर्कादिकारक कलहप्रियम् ।
 वृथाक्षेपकर मूर्खं चपल वाग्विडम्बकम् ॥ १२ ॥
 परोक्षे दूषणकर प्रत्यक्षे प्रियवादिनम्
 बाग्ब्रह्मवादिन विद्याचौरमात्मप्रशंसकम् ॥ १३ ॥
 गुणासहिष्णुमहितमार्तं क्रोधनमम्बिकम् ।
 बाधील दुर्जनसख सर्वलोकविगर्हितम् ॥ १४ ॥
 पिशुन परसन्ताप्य तस्मिदप्रणय प्रिये ।
 स्वक्लेशवादिन स्वामिद्रोहिण स्वात्मवञ्चकम् ॥ १५ ॥
 जिह्वोपस्थपर देवि तस्कर पशुचेष्टितम् ।
 अकारणद्वेषहासक्लेशक्रोधादिकारिणम् ॥ १६ ॥
 अतिहासमकर्माण मर्मान्तपरिहासकम्
 कामुकश्लातेनिर्लज्ज मिथ्यादुष्टेष्टसूचकम् ॥ १७ ॥
 असूयामदमात्सर्गदम्भाहङ्कारसंयुतम्
 ईर्ष्यापारुष्यपेशुन्यकार्पण्यक्रोधमानसम् ॥ १८ ॥
 अधीर दुःखिन भीरुमशक्तस्तवमातुरम् ।
 अप्रबुद्धमतिं मन्द मूढ चिन्ताकुल विटम् ॥ १९ ॥
 तृष्णातोभयुत दीनमतुष्ट सर्वयचकम् ।
 वह्मशिन कपटिन ज्ञानमक कुटिल प्रिये ॥ २० ॥
 भक्तिश्रद्धादयाशान्तिधर्माचारविवर्जितम् ।
 मायापितृगुरुप्राज्ञसद्व्योहास्यकारकम् ॥ २१ ॥
 कुलद्रव्यादिबीभत्स गुरुसेवामिमानिनम् ।
 स्त्रीद्विष्ट समयभ्रष्ट गुरुशप्ट कुलेश्वरि
 इत्यादिदुर्गुणोपेत गुरु शिष्य विवर्जयेत् ॥ २२ ॥

Characteristics of Śiṣyas who should be Rejected

O Kuleśvar ! The Guru shall desist from taking for his disciple one who is of wicked descent, wicked, devoid of good qualities, ugly, disciple of another, heretic, impotent, fancies himself to be learned, with body of less or more or deformed limbs, lame, blind, deaf, dirty, struck with disease, excommunicated, foul of mouth, wearing any dress he likes of illformed limbs, movements, gait, speech and look, sleepy, drowsy, lazy, addicted to vices like gambling, ever hiding himself behind cupboards, walls or pillars, mean, devoid of external signs of devotion though with devotion within, given to exaggeration in speech, dry, exiled, merely instigating others, cunning, impure regarding wealth and wife, given to perform what is prohibited and to omit what is enjoined, divulging

secrets, ruining what is to be performed, cat like in stealth crane-like, in deception ever intent on finding loopholes in others knowing magic, ungrateful concealing what is within treacherous disloyal to his master sinful distrustful, ever doubting not aspiring for fulfilment, criminal wanting to extract angry, bearing false witness deceiver of all proud that he is the best of all untrue cruel, indecent in speech talkative of wrong object of wrong reasoning, fond of quarrel rebuking others without reason foolish, unrenable, bore, slandering people behind their back yet speaking well before them, talking like a Brāhmana though without that knowledge plagiarist set laudatory envious of good qualities injurious distressed passionate, garrulous given to evil company condemned of all harsh angering others transgressing usage talking of his own ill traitor to his master deceiver of himself, gluttonous and usful thief given to animal ways, hating, laughing suffering getting angry without any cause, laughing excessively inactive, resting bitinglv, libidinous, shameless inclining to false and wicked pursuits given to jealousy intoxication, envy, ostentation egotism with mind that is jealous, rough cruel niggardly and angry, unsteady miserable, coward weak benumbed afflicted, unawakened in intelligence dull, perplexed overcome by care a paramour desireful and greedy, wretched discontented begging for everything eating in profusion, cunning creating confusion crooked, devoid of devotion, faith compassion peace rightfu conduct, making fun of the words of his parents. Guru and the wise and holy creating disgust around the ingredients of Kula worship and too proud of service to the Guru hater of women fallen from the tradition cursed by a Guru Such Śiṣyas are to be rejected

सच्छिष्यन्तु कुलेशानि शुभलक्षणसयुतम् ।

समाधि दाधनोपेत गुणशीलसमन्वितम् ॥ २३ ॥

स्वच्छदेहाम्बर प्राज्ञ धार्मिक शुद्धमानसम् ।

दृढव्रत सदाचार ब्रह्माभक्तिसमन्वितम् ॥ २४ ॥

दक्षमल्पाशिन यूढयित निर्व्याजसेवकम् ,

विमृश्यकारिण वीर मनोदारिद्र्यावर्जितम् ॥ २५ ॥

सर्वकार्यातिकुशल स्वच्छ सर्वोपकारिणम् ।

कृतज्ञ पापभीतश्च साधुराज्जनसम्मतम् ॥ २६ ॥

आस्तिक दानशीलश्च सर्वमृतहिते रतम् ।

विश्वासविनयोपेत धनदेहाद्यवशकम् ॥ २७ ॥

असाध्यसाधक शूरमुत्साहबलसयुतम्
अनुकूल क्रियायुक्तमग्रमत विचक्षणम् ॥ २८ ॥
हितसत्यमितस्मेरमाषण मुक्तदूषणम् ।
सकृदुक्तगृहातार्थं चतुर बुद्धिविस्तरम् । २९ ।
स्वस्तुती परनिन्दाया विमुख सुमुख प्रिये
जितेन्द्रिय सुसन्तुष्ट धीमन्त ब्रह्मचारिणम् । ३० ।
त्यक्ताधिव्याधिवापत्यदु खन्नान्तिमसशयम् ।

Characteristics of acceptable Sishyas

O Kuleśam ! The disciple chosen shall be one who is endowed with auspicious features, given to Sadhana that leads to Samadhi, of good qualities and culture—clean of body and apparel, wise, devoted to Dharma, pure of mind, steady in observances of truthful practice, gifted with faith and devotion, diligent, sparsely eating, deep thoughted, serving without motive, scrutinising, heroic, free from poverty of mind, skilful in all actions, clean, obliging to all, grateful, afraid of sin, approved of the holy and the good, believer in God, liberal, engaged in the good of all creatures. He shall be one who has trust and modesty, who is not given to deceive in matters of wealth, body etc., achieves the impossible, is brave, enthusiastic and strong, engaged in favourable activities, not intoxicated, able, helpful, truthful, litigated and smiling in speech, not given to blaming others, who grasps what is said but once, clever, expansive in intelligence, averse to listen to his own praise and genial to others, criticism of himself, master of his senses, contented with himself, intelligent, celibate, free from worry, disease, fickleness, grief, derision and doubt.

गुरुध्यानस्तुतिकथादेवार्घावन्दनोत्सुकम् । ३१ ।
गुरुदैवतसम्बन्ध कामिनीपूजक परम् ।
नित्यं गुरुसमीपस्थं गुरुसन्तोषकारकम् ॥ ३२ ॥
मनोवाक्तनुमिनित्यं परिचर्या समुद्यतम् ।
गुवाञ्जापालकं देवि गुरुकीर्तिप्रकाशकम् ॥ ३३ ॥
गुरुवाक्यप्रमाणज्ञं गुरुशुश्रूषणं रतम् ।
वित्तानुवर्तिनं प्रेम्णकारिणं कुलनायिकम् ॥ ३४ ॥
जातिमानधने गर्ववर्जितं गुरुसन्निधिम् ।
निरपेक्षं गुरुदण्डे तत्प्रसादान्निकाक्षिणम् ॥ ३५ ॥
कुलधर्मकथायोगियोगिनीकौलिकप्रियम् ।
कुलार्चनादिनिरतं कुलद्वय्याजुगुप्सकम् ॥ ३६ ॥

जपध्यानादिनिरत भोक्षमार्गाभिकाक्षिणम् ।

कुलशास्त्रप्रिय देवि पशुशास्त्रपराङ्मुखम् ।

इत्यादिलक्षणोपेत गुरु शिष्य परिग्रहेत् ॥ ३७ ॥

Characteristics of Guru

He said, be one who is enthusiastic in meditation, praise and speaking of the Guru, worship and prostration to the Deity well devoted to the Deity, Guru, worshipper of the Shakti, ever in the proximity of the Guru, pleasing the Guru constantly, well engaged in his attendance by mind, speech, body, carrying out the command of the Guru, spreading the glory of the Guru, knowing the authority of the word of the Guru, occupied in the service of the Guru, following the mind of the Guru, functioning as a servant, free from pride of class, honour, wealth in the presence of the Guru, not coveting the wealth of the Guru, aspiring for his favours, fond of narration of the Kuladharmas of Yogis and Yoginis and the practitioner of the Kaula Path, engaged in Kula worship and the like, not scared away in disgust at the ingredients of Kula worship, engaged in Japa, Dhvana, etc., aspiring for the Path of Moksha, fond of the Kaula Scriptures, averse to texts of the *puru*-class. The Guru shall adopt Śisyas who possess these qualities.

श्रीगुरु परमेशानि शुद्धयेशो मनोहर ।

सर्वलक्षणसम्पन्न सर्वावयवशोभित । ३८ ।

सर्वांगमार्थतत्त्वज्ञः सर्वमन्त विधानवित्

लोकसम्मोहनकरो देववत् प्रियदर्शनः । ३९ ॥

सुमुखः सुलभः स्वच्छो भ्रमसशयनाशकः ।

इक्षिताकारवित् प्राज्ञ ऊहापोहविदुज्ज्वलः । ४० ।

अन्तर्लक्ष्यो बहिर्दृष्टिः सर्वज्ञो देशकालवित् ।

आज्ञासिद्धिस्त्रिकालज्ञो निग्रहानुग्रहक्षमः ॥ ४१ ॥

वेधको बोधकः शान्तः सर्वजीवदयापरः ।

स्वाधीनेन्द्रियसञ्चारध्वज्वर्गविजयक्षमः । ४२ ।

अग्रगण्योऽतिगम्भीरः पात्रापात्रविशेषवित्

शिवविष्णुसमः साधुमन्ददशनदूषकः ॥ ४३ ।

निर्मलो नित्यसन्तुष्टः स्वतन्त्रो मन्त्रशक्तिमान् ।

सद्भक्तवत्सलो धीरः कृपालुः स्मितपूर्णबाक् । ४४ ॥

भक्तप्रियः सदोदारो गम्भीरः शिष्टसाधकः ।

स्वेष्टदेवगुरुज्येष्ठ यनितापूजनोत्सुकः । ४५ ।

नित्ये नैमित्तिके काम्ये रतः कर्मण्यनिन्दिते ।
 रागद्वेषभयक्लेशदम्भाहङ्कारवर्जितः । ४६ ।
 स्वविद्यानुष्ठानरतो घमादीनामुपार्जकः ।
 यदुच्छ्रालाभसन्तुष्टो गुणदोषविभेदकः । ४७ ।
 स्त्रीघनादिष्वनासक्तो दुःसङ्गव्यसनादिषु ।
 सर्वाहम्भावसमुक्तो निर्द्वन्द्वो नियतव्रतः । ४८ ।
 अलोलुपो ह्यसङ्कल्पपक्षपाती विचक्षणः ।
 वित्तविद्यादिभिर्मन्त्रयन्त्रतन्त्राद्यविक्रयीः । ४९ ।
 निःसङ्गो निर्विकल्पश्च निर्णीतार्थोऽतिधामिकः ।
 तुल्यनिन्दातुतिर्मनो निरपेक्षो निरामयः ।
 इत्यादिलक्षणोपेतः श्रीगुरुः कथितः प्रिये । ५० ।

Characteristics of Guru .

O Paramēśana And the Guru himself is one who is clean of apparel, charming, endowed with all features, perfect limbed, knowing the truth of all Agamas, the application of all Mantras, bewitching the world, sweet-looking like a God, of happy countenance, easy of access, clean. He is one who dissipates delusion and doubt, knows the meaning of gestures, who is wise and knows the pros and cons, whose attention is directed within though the look is outward, who knows all, knows place and time, in whose command lies Siddhi (fulfilment), knows the past, present and future, capable of check and sanction, capable of piercing inwardly, instructing, quiet, compassionate to all creatures, to whose control are the movements of his senses, conqueror of the six enemies of desire, anger, greed, delusion, jealousy, pride, foremost, highly solemn, knows the distinction between the fit, receivable and the unfit, is equal-minded to Śiva and Viṣṇu, good, condemns the doctrines of the unawakened, stainless, ever content, independent, endowed with the powers of Mantra, lover of good devotees, steadfast, merciful, speaks with prior smile, dear to devotees, ever generous, deep, superb, practisant, enthusiastic in the worship of his chosen Deity, the Guru, the eldest, the Śakti, given to blameless ritual of three types, regular, specifically occasional and voluntary, devoid of anger, hate, fear, pain, ostentation, egoism, engaged in the practice of his science (vidyā), acquiring dharma and the like content with what comes by itself, distinguishing between good and bad, unattached to women, wealth, bad company, vice, etc., with a feeling of oneness with all, free from dualities, constant in obser-

vance, not over-eager, without self-desire and partiality, able not selling Mantra, Yantra and Tantra for the sake of money or learning, un-attached, without doubts with decided views supremely conforming to Dharma, equal in praise and criticism, silent, without preference free from disease O My Beloved ' These are the characteristics of a Guru

य शिव सर्वग सूक्ष्मक्षोन्मना निष्कलोऽव्ययः ।

व्योमाकारो ह्यजोऽनन्तः स कथं पूज्यते प्रिये ॥ ५१ ॥

अत एव शिव साक्षाद्गुरुरूपं समाश्रितः ।

भक्त्या सम्पूजितो देवि भुक्ति मुक्तिं प्रयच्छति ॥ ५२ ॥

Though Formless yet the Gurus form of Śiva

O My Beloved ' Śiva is really all pervading, subtle above the mind, without features, imperishable of the form of ether, eternal, infinite, how can such a one be worshipped ? That is why, out of compassion for his creatures Śiva takes the form of the Guru and when so worshipped in devotion O Devi, grants liberation and fulfilment

शिवोऽहं नाकृतिर्देवि नरदृग्गोचरो नहि ।

तस्मात् श्रीगुरुरूपेण शिष्यान् रक्षति धार्मिकान् ॥ ५३ ॥

मनुष्यधर्मणा बद्ध साक्षात् परशिव स्वयम् ।

सन्निध्यानुग्रहार्थाय गूढं पर्यटति क्षितौ ॥ ५४ ॥

सन्नत्तरक्षणायैव निराकारोऽपि साकृतिः ।

शिवः कृपानिधिर्लोके ससारीय हि घेहते । ५५ ॥

ललाटलोचनं चान्द्री कलामपि यं शोर्धयम् ।

अन्तर्धाय यं वर्तय गुरुरूपो महीतले ॥ ५६ ॥

Śiva has no binding form. Śiva is not perceivable by the human eye, therefore He protects the disciple conforming to Dharma in the form of the Guru. The Guru is none other than the supreme Śiva enclosed in human skin he walks the earth concealed, for bestowing grace on the good disciples. Though formless, Śiva, the store of compassion, takes form for the protection of the good devotees and acts in the world as though he were a householder. He conceals his eye on the forehead his crescent of moon and two of his hands and functions in the form of the Guru on the earth,

अत्रिनेत्रं शिवः साक्षादचतुर्बाहुश्च्युतः ।

अचतुर्वदनो ब्रह्म श्रीगुरुः कथितः प्रिये ॥ ५७ ॥

नरवददृश्यते लोके श्रीगुरुः पापकर्मणा ।

शिववद् दृश्यते लोके भवानि पुण्यकर्मणा ॥ ५८ ॥

श्रीगुरु परम तत्त्व तिष्ठन्त चक्षुरग्रतः ।
 मन्दभाष्या न पश्यन्ति ह्यन्धाः सूयमिवोदितम् ॥ ५६ ॥
 गुरुः सदाशिवः साक्षात् सत्यमेव न सशयः ।
 शिव एव गुरुर्नो चेदमुक्तिं मुक्तिं ददाति कः ॥ ६० ॥
 सदाशिवस्य देवस्य श्रीगुरोरपि पर्वती ।
 उभयोरन्तरं नास्ति यः करोति स पातकी ॥ ६१ ॥
 देशिकाकृतिमास्थाय पशोः पाशानशेषतः ।
 छित्त्वा परं पदं देवि नयत्येनमतो गुरुः ॥ ६२ ॥
 सर्वानुग्रहकर्तृत्वादीश्वरः करुणानिधिः ।
 आचार्यरूपमास्थाय दीक्षया मोक्षयेत् पशून् ॥ ६३ ॥

Brahma, Viṣṇu and Śiva of Śrī Guru

The Guru is none other than Śiva without His three eyes, Viṣṇu without His four arms, Brahmā without His four faces. To him who is loaded with sinfu, Karma, the Guru appears to be human, but to him whose Karma is suspicious, merifal the Guru appears as Śiva. The less fortunate do not recognise the Guru, embodiment of the supreme Truth even when face to face with him, like the hand before the arisen sun. Verily the Guru is none else but Sadaśiva. that is the truth, there is no doubt about it. Śiva himself is the Guru, otherwise who is it that gives fulfilment and liberation? There is no difference between God Sadaśiva and the Guru. it is sinful to make a distinction. He is the Guru because taking the form of the Preceptor, he cuts asunder all the bonds of the *paśu* and leads to the supreme status. Store of compassion, *Īśvara*, being the fount of all Grace, takes the form of the Guru and releases the animal by his Initiation.

यथा घटश्च कलसः कुम्भश्चैकार्थवाचकः ।
 तथा देवश्च मन्त्रश्च गुरुश्चैकार्थ उच्यते ॥ ६४ ॥
 यथा देवस्तथा मन्त्रो मन्त्रस्तथा गुरुः
 देवमन्त्रगुरुणाञ्च पूजया सदृशं फलम् ॥ ६५ ॥
 शिवरूपं समास्थाय पूजां गृह्णामि पार्वती ।
 गुरुरूपं समादाय भवपाशात्तिकृन्तये ॥ ६६ ॥

No difference between the Devī Mantra and Guru

Just as vessel, pitcher, jar (*ghata, kaśa, kumbha*) all designate the same thing, similarly Devatā, Mantra, Guru all designate the same subject. Devatā in truth is the same as Mantra; Mantra in truth is the same as the Guru. The fruit of the worship of the Devatā, Mantra, Guru is the same. "Taking the form of Śiva, O Pārvatī ! I accept the worship, assuming the form of the Guru I sunder the bonds of birth."

सिद्धान्तशारवेत्ताह बीजोऽहमिति बोधकृत् ।

अविच्छिन्नः सदा हृदयदयो गुरुकथ्यते । ६७ ।

Characteristics of a Superior Guru

He who makes one know I am the knower of the essence of all Philosophy, I am the core who is inseparable (from Brahman) and who is ever pleased in heart - he is the Guru

यो दिलक्ष्याश्रमान् वर्णानात्मन्येव स्थितः सदा ।

ज्योतिर्वर्णाश्रमी योगी स गुरुः कथितः प्रिये ।। ६८ ।

Who sets aside the sequence of the Āśramas (stages of life) and Varnas (social class) and dwells ever in his own self to whom the Supreme Light itself is both Āśrama and Varna that, Yogi is the Guru

षडध्वान षडाधार षोडशाधारनिर्णयम्

यो जानाति विधानेन स गुरुः कथितः प्रिये ।। ६९ ।

O My Beloved Who knows the organization of the Six Adhvan (i. e. Varna or Mantra, Pada, Yantra, Kala, Tattva and Bhuvana), six Cakras (i. e. Mulādhāra, Svadhīsthana, Manipura, Anāhata, Viśuddha and Añā), and sixteen Adharas (i. e. Muadhāra, Svadhīsthana, Manipura, Anāhata, Viśuddha, Ajñā, Vindu, Kalā, Nīhodhikā, Ardhendu, Nada, Nāḍānta, Unmañī, Viśnucakra, Dhruvamandala and Śiva) in the proper order, he is the Guru

दृश्यं विना स्थिरा दृष्टिर्नमालम्बनं विना ।

विनायास स्थिरो वायुर्यस्य स्यात् स गुरुः प्रिये ।। ७० ।

यत् सवित्तिजननं परानन्दसमुद्भवम् ।

तत्तत्त्वं विदितं येन स गुरुः कुलनायिके ।। ७१ ।

Whose sight is stable even without vision, whose mind is stable without its object and whose Prāna (- vāyu) is stable without effort, who knows the Truth that is born of pure Consciousness, born of Supreme Bliss - he O Kulnayike, is the Guru

भूतभूतौ तन्त्रमन्त्रौ वेति यः शक्तशाम्भवम्

वेद्यं षड्विधं देवि स हि वेधकरो गुरुः ।। ७२ ।

Who knows the past future, Tantra and Mantra, who knows the Doctrines of Śākta and Śāmbhu and also the six Vedhas (Vedhas of three types - Anava, Śākta and Śāmbhava. Each of these is further sub-divided into two, viz. Bahya and Abhyantara) he is the Guru who pierces the subtle.

पदमन्त्रकलायन्त्रसलत्त्वतुवनश्रयम् ।

शोधयेद् यः षडध्वानं स गुरुः कथितः प्रिये ॥ ७३ ॥

Who can purify the six *Adhvans* known as Pada, Varna or Mantra, Ka, ā, Yantra, Tattva and Bhuvana, he, O My Beloved, is called a Guru.

वेध पद विरोधश्च ग्रहण मोक्षण तथा ।

यो वा सम्यग्विजानाति स गुरुः कथितः प्रिये ॥ ७४ ॥

Who knows well the Vedha (piercing), Pada (*ghata* or the object), Virodha (Nirodha or obstruction), Grahana (holding) and Mokṣana (Releasing), he, O My Beloved, is called the Guru.

जाग्रत स्वप्न सुषुप्तिश्च तुरीय तदतीतकम् ।

यो वेति पञ्चकं देवि स गुरुः कथितः प्रिये ॥ ७५ ॥

O Devi ! Who knows the five States of Waking, Dreaming, Deep Sleep, the Fourth Turiya and the Fifth the Turiyatita (Beyond Turiya), he is called a Guru.

पिण्ड पद तथा रूप रूपातीत घतुष्टयम् ।

यो वा सम्यग्विजानाति स गुरुः कथितः प्रिये ॥ ७६ ॥

O My Beloved ! Who knows well these Four the Pinda, Pada, Rupa and the Rūpātīta, he is called the Guru.

यो वा पञ्चाश पश्यन्तीं मध्यमा वैखरीमपि ।

घतुष्टयं विजानाति स गुरुः कथितः प्रिये ॥ ७७ ॥

Who knows the fourfold speech Parā, Paśyanti, Madhyamā and Vākharī he is called a Guru.

आत्मविद्याशिवसर्वमिति तत्त्वचतुष्टयम् ।

यो वेति परमेशानि स गुरुनाम प्रिये ॥ ७८ ॥

Who knows the fourfold Truth in the form of Atma, Vidya, Śiva and Sarva, he is, O Paramేశānī the Guru, none else, O My Beloved.

पाशच्छेद वेधदीक्षा पशुग्रहणमथ च ।

त्रिविधं यो विजानाति स गुरुः परमो मतः ॥ ७९ ॥

Who knows the threefold operations of cutting asunder of the bonds of Initiation by Vedha and holding of the Paśu is the supreme Guru.

पदं पाशं पशुनाश्च रहस्यार्थं विधानतः ।

यो जानाति वरारोहे स गुरुः कथितः प्रिये ॥ ८० ॥

Who knows the mystic meaning of Pada (station), Pāśa (bond) and Paśu (animal), he is called, O Varārohe ! the Guru.

चक्रसङ्केतक मन्त्र पूजासङ्केतक तथा ।

त्रितय यो विजानाति स गुरु कथित प्रिये । ८१ ।

Who knows the triple symbolism of Cakra, Mantra and Pūja, he, O My Beloved, is the Guru.

वाणेश्वरस्वयम्भवाख्यलिङ्गत्रितयसंस्थितिम् ।

तत्त्वतो यो विजानाति स गुरु कथित प्रिये । ८२ ।

Who knows truly the position of the three Lingas named Banāṭṭara and Svayanimbha he O My Beloved is called a Guru.

आणव कर्मणश्चैव मायीयञ्च मलत्रयम् ।

यो विशोधयितु शक्त स गुरु परमो मत । ८३ ।

Who is capable of purifying from the three Malas (Impurities) known as Anava (originating from the self), Karmaṇa (originating from Karmas) and Mayika (originating from Māya), he is the supreme Guru.

आरक्तशुक्लमिश्रा [कृष्ण] ख्यघरणश्रयवासनाम् ।

यो जानाति महादेवि स गुरु परमो मत । ८४ ।

O Mahadevi Who knows the three Vāsanās (Habitual impressions) known as Rakta, Sukla and Misra (Kṛṣṇa), he is the supreme Guru.

महामुद्रा नभोमुद्राम् उड्डीयान जलन्धरम् ।

मूलबन्धश्च यो वेति स गुरु परमो मत । ८५ ।

Who knows the Mahāmudra Nabho mudra, Uddīyāna, Jalāndhara and Mūlabandha he is the supreme Guru.

शिवादिकेतिपञ्चन्त षट्त्रिंशत्तत्त्वनिर्णयम् ।

यो विजानाति तत्त्वेन स गुरु परमो मत । ८६ ।

Who knows in essence the correct classification of the thirty-six Tattvas¹ from Śiva to Pṛthivī in Creation he is the supreme Guru.

अन्तर्याग बहिर्याग कलाज्ञानस्थितिं प्रिये ।

चारुमन्त्रविधानश्च यो वेति स गुरु प्रिये । ८७ ।

O my Beloved ! Who knows the Inner and Outer Yāgas, the Kala Jñāna-Sthiti and the technique of making beautiful Yantras, he is a Guru.

पिण्डब्रह्माण्डयोरेक्य स्थितिं यो वेति तत्त्वतः ।

शिरास्थिरोमसख्यादि स गुरुर्नापर प्रिये । ८८ ।

1 Śiva-tattva, Sakti tattva, Sadāśiva-tattva, Īśvara-tattva, Suddha-vidya tattva, Māyā, Five Kañcukas Purusa Prakṛti Buddhi, Ahankāra Manas, Five Karmendriyas Five Jñānendriyas, Five Tanmātras, Five Elements.

Who truly knows the state of oneness between the microcosm and the macrocosm the constitution of head the bones and the number of hairs etc. he is, O My Beloved, a Guru none else

पद्मादिवतुरशीतिनासनाविचक्षण

यमाद्यष्टाङ्गयोगज्ञः स गुरुः परमो मतः । ८६ ।

Who has an expert knowledge of Padmasana etc. eighty four Asanas and Eight-fold Yoga, he is the supreme Guru

घृणा सङ्ग भय लज्जा जुगुप्सा चेति पञ्चमी ।

कुल शील तथा जातिरहो पाश प्रकीर्तिता ।। ६० ।।

पाशबद्धः पाशुर्ह्ययः पाशमुक्तो महेश्वरः ।

तस्मात् पाशहरो यस्तु स गुरुः परमो मतः ।। ६१ ।।

Hatred, doubt, fear, shame, disgust, family disposition and caste, these are the eight bonds. bound by these bonds one is a Paśu. Freed from these bonds one is Śiva. He is the supreme Guru who removes these bonds

बन्धनं योनिमुद्राया मन्त्रवैतन्यदर्शनम् ।

यन्त्रमन्त्रस्वरूपज्ञः यो वेत्ति स गुरुः प्रिये ।। ६२ ।।

He is the Guru who knows the seal of Yoni mudra, the revelation of the conscious power of the Mantra, the real form of Yantra and the Mantra.

विनिक्षिप्त्वा गतायाता सक्लिष्टा सविनीतकाम् ।

चतुर्विधा मनोज्ञस्या यो वेत्ति स गुरुः प्रिये ।। ६३ ।।

Who knows the four conditions of the mind—dispersed, moving to and fro, distressed, passive and gentle, he, O My Beloved, is the Guru,

मूलादिब्रह्मरन्धान्तसप्तमोऽजदलेषु यः ।

जीवाचारफलं वेत्ति स गुरुर्नापरः प्रिये ।। ६४ ।।

Who knows the fruit of the movement of the Jiva in the petals of the seven Lotuses from the Mulādhara to the Brahmarandhra, he, O My Beloved, is the Guru, none else

शिवादिगुरुपर्यन्तं पारम्पर्यक्रमेण यः ।

अवाप्ततत्त्वसम्भारं स गुरुर्नापरः प्रिये ।। ६५ ।।

Who has received the knowledge of the multitude of Tattvas up to Śiva and Guru in their successive order, he, O My Beloved, is the Guru, none else.

येन वा दर्शिते तत्त्वे तत्त्वणात्तन्मयो भवेत् ।

मन्यते मुक्तमात्मानं स गुरुर्नापरः प्रिये ।। ६६ ।।

When he shows the Truth, the disciple instantly becomes That and considers himself Liberated—such is the Guru, O My Beloved, none else.

ये दत्त्वा सहजानन्दं दरन्तीन्द्रियजं सुखम्
संख्यास्ते गुरवः शिष्यैरन्ये त्याज्याः प्रतारकाः । ६७ ।

They are to be served as Gurus who give a spontaneous joy and remove the pleasures of the senses. Others are imposters who should be abandoned by the Śiṣyas.

ससारमयभीतस्य शिष्यस्य गुरुरादरात् ।
ब्रतोपवासनियमैर्नियन्ता स गुरुर्मतः ।। ६८ ।

He is a Guru who with consideration regulates the disciple afraid of the fear of Samsāra by means of observance, fasts and rules, etc.

यः प्रसन्नः क्षणाद्धैनं मोक्षलक्ष्मीं प्रयच्छति ।
दुर्लभं तं विजानीयाद् गुरुः ससारतारकम् ।। ६९ ।

Difficult is to obtain a Guru who, when pleased, gifts in a fraction of a second the wealth of Liberation and taking the Śiṣya across the ocean of Samsāra.

यः अणेनात्मसामर्थ्यं स्वशिष्याय ददाति हि ।
क्रियायासादिरहितः स गुरुर्देवदुर्लभः । १०० ।।
यः सद्यः प्रत्ययकरः सुलभश्चात्मसौख्यदम् ।
ज्ञानोपदेशं कुरुते स गुरुर्देवदुर्लभः ।। १०१ ।।

Difficult is to obtain a Godly Guru who gives to the disciple his own capacity in a moment without any ceremony or effort, who gives instructions in knowledge which instantly promotes faith, is easy and gives happiness of the Self.

द्वीपाद् द्वीपान्तरं देवि सद्यरेष्यतां तथा ।
यो दद्यात् स गुरुर्ज्ञानमग्यासादिविवर्जितम् ।। १०२ ।।

O Devī. He is the Guru who goes on giving knowledge with facility without strenuous practice and the like, as one moves from island to island.

क्षुधितस्य यथा तृप्तिराहारादाशु जायते ।
तथोपदेशमात्रेण ज्ञानदो दुर्लभो गुरुः ।। १०३ ।।

Difficult is to obtain the Guru whose mere instruction gives rise to knowledge, even as food gives instant contentment to the hungry.

गुरवो बहवः सन्ति दीपवच्च गृहे गृहे ।
दुर्लभोऽयं गुरुर्देवि सूर्यवत् सर्वदीपकः ।। १०४ ।।

Gurus are many like lamps in every house; but rare is the Guru who lights up all like the Sun.

गुरवो बहव सन्ति वेदशास्त्रादिपारगा ।

दुर्लभोऽयं गुरुर्देवि परतत्त्वार्थपारगः ॥ १०५ ॥

Many are the Gurus who are proficient to the utmost in Vedas and Śāstras, but rare is a Guru who has attained to the Supreme Truth

गुरवो बहव सन्ति आत्मज्ञोऽन्यप्रदा भुवि ।

दुर्लभोऽयं गुरुर्देवि लोकेष्वात्मप्रकाशकः ॥ १०६ ॥

Many are the Gurus on the earth who give what is other than the Self, but rare is the Guru in the world who brings to light the Atman

गुरवो बहव सन्ति कुमन्त्रौषधिवेदिनः ।

निगमागमशास्त्रोक्तमन्त्रज्ञो दुर्लभो भुवि ॥ १०७ ॥

Many are the Gurus who know petty Mantras, medicaments, but rare is the Guru who knows the Mantras handed down by the Nigama, Agama and Śāstras

गुरवो बहव सन्ति शिष्यवित्तापहारकाः ,

दुर्लभोऽयं गुरुर्देवि शिष्यदुःखापहारकः ॥ १०८ ॥

Many are the Gurus who rob the disciples of their wealth, but rare is the Guru who removes the afflictions of the disciples

वर्णाश्रमकुलाचारनिरता बहवो भुवि ॥

सर्वसङ्कल्पहीनो यः स गुरुर्देवि दुर्लभः ॥ १०९ ॥

Many are they who are given to the discipline and conduct according to Varna, class, Āśrama (stages of life) and Kula (family), but he who is devoid of all pollution is the Guru rare to find.

गुरोर्यस्यैव सम्पर्कात् परानन्दोऽभिजायते ।

गुरु तमेव वृणुयाद्वापर मतिमाश्रयः ॥ ११० ॥

He is the Guru by whose mere contact there flows the supreme Ananda, the intelligent man should choose such a one as the Guru and no other

यस्यानुभवपर्यन्तं बुद्धिस्तत्र प्रवर्तते ।

यस्यालोकनमात्रेण मुच्यते नात्र संशयः ॥ १११ ॥

By the mere sight of him whose intelligence is active only till the advent of experience, one attains liberation, there is no doubt about it.

राक्षसा भक्षितं सर्वं त्रैलोक्यं सघराघरम् ।

सा राक्षा भक्षिता येन स गुरुर्देवि दुर्लभः ॥ ११२ ॥

Rare is the Guru who has eaten up Doubt which has engulfed the three worlds with all that is moving and unmoving

यथा वह्निसमीपस्थ नवनीत विलीयते ।

तथा पाप विलीयते सदाचाय समीपतः ॥ ११३ ॥

As in the vicinity of fire butter gets melted so in the proximity of the holy Guru all the sins dissolve

यथा दीप्तानलं कष्ट शुष्कमार्दवं निर्दहेत् ।

तथा गुरुकटाक्षस्तु शिष्यपापं दहेत् क्षणम् ॥ ११४ ॥

As the lighted fire burns up all the wood whether dry or moist, so the glance of the Guru burns up in a moment the sins of the disciples.

यथा महानिलोद्धतं तूलं दशदिशो ब्रजेत्

तथैव गुरुकारुण्यात् पापराशिः पलायते ॥ ११५ ॥

As a heap of cotton blown up by a great storm scatters in all the ten directions, so the heap of sins is driven away by the compassion of the Guru

दीपदर्शनमात्रेण प्रणश्यति तमो यथा ।

सद्गुरोर्दर्शनादिवि तथाऽज्ञानं विनश्यति ॥ ११६ ॥

As darkness is destroyed at the very sight of the lamps, so is ignorance destroyed at the very sight of the holy Guru

सर्वलक्षणसम्पन्नो वेदशास्त्रविधानवित् ।

सर्वोपायविधानज्ञस्तत्त्वज्ञानी गुरुः स हि ॥ ११७ ॥

He indeed is the Guru who is endowed with all features, knows the way of the Vedas and Śāstras, knows the procedure of all means and knows the Truth

पूजाहोमाश्रमाचारतपस्तीर्थव्रतलदिकम् ।

मन्त्रागमादिविज्ञानं तत्त्वहीनस्य निष्फलम् ॥ ११८ ॥

For him who is without the Truth, all knowledge of worship, Homa, Āśrama, conduct, asceticism, pilgrimage, observances, Mantra and Agama is fruitless.

स्वयं वेद्ये परे तस्यै स्वात्मानं वेत्ति निश्चलः ॥

आत्मनोऽनुग्रहो नास्ति परस्यानुग्रहः कथम् ॥ ११९ ॥

The steady one comes to know his own self in the supreme Truth that is to be realised in oneself. If one has no achievement of his own, how can he help others to achieve anything ?

ब्रह्माकारं मनोरूपं प्रप्यक्षं स्वतनुस्थितम् ।

यो न जानाति चान्यस्य कथं मोक्षं ददात्यसौ ॥ १२० ॥

He who knows not the reality of Brahman in the form of Mind situated in his own body, how can he give Liberation to another ?

सर्वलक्षणहीनोऽपि तत्त्वज्ञानी गुरुः स्मृतः ।

तस्मात्तत्त्वविदेदेह मुक्तो मोचक एव च ॥ १२१ ॥

Knower of Truth alone is the Real Guru

He who knows the Truth is the Guru even though he be devoid of all features. The knower of Truth alone is the Liberated and also the Liberator.

यस्तत्त्वविन्महेशानि स पशु बोधयत्यपि ।

तत्त्वहीनात् कुतोऽध्यात्मतत्त्वज्ञानपरिग्रहः । १२२ ॥

The knower of Truth makes even the Paśu understand the Truth. But one who is devoid of knowledge how is it possible for him to receive the Truth of the Self ?

तत्त्वज्ञैरुपदिष्टा ये तत्त्वाज्ञस्ते न सशयः ।

पशुमिक्षापदिष्टा ये देवि ते पशवः स्मृताः ॥ १२३ ॥

Those who are instructed by the Knowers of Truth become undoubtedly knowers of Truth themselves. O Devi, those who are instructed by the Paśus are verily Paśus.

विद्वस्तु वेधयेद्देवि नाविद्वो वेधको भवेत् ।

मुक्तस्तु मोचयेद्बद्ध न मुक्तो मोचकः कथम् ॥ १२४ ॥

It is only one who is pierced himself can pierce others, one who is not pierced can hardly be the piercer. Only the Liberated can liberate, how indeed can the unliberated be the Liberator ?

अभिज्ञक्षोद्धरेन्मूर्ख न मूर्खो मूर्खमुद्धरेत् ।

शिलां सन्तारयेन्नोहि किं शिला तारयेच्छिलाम् ॥ १२५ ॥

Only the proficient in knowledge can uplift the foolish, how indeed can the foolish uplift the foolish ? Only the boat can ferry the stone across, surely a stone cannot ferry a stone.

तत्त्वहीन गुरु लब्ध्वा केवलं भव तत्परः ।

इहामुत्र फल किञ्चित् स नरो भाष्युयात् प्रिये । १२६ ॥

By getting a Guru engrossed only in the affairs of the world and not knowing the Truth one obtains no fruit either here or in the other world.

तौवे गुरुत्रयं प्रोक्तं वैष्णवे गुरुपञ्चकम् ।

वेदशास्त्रेषु शतशो गुरुरेकः कुलान्वये ॥ १२७ ॥

Kinds of Guru

Three are the Gurus among Śaivas, five among the Vaiṣṇavas, hundreds in the Vedas and Śāstras, but in the Kula there is only one Guru.

प्रेरक सूचकश्चैव वाचकी दर्शकस्तथा ।

शिक्षको बोधकश्चैव महेते गुरुव स्मृता ॥ १२८ ॥

Gurus are said to be of six kinds 1 *Preraka* (impeller)
2 *Sucaka* (indicator), 3 *Vacaka* (explainer), 4 *Darśaka*
(shower) 5 *Sikṣaka* (teacher) 6 *Bodhaka* (Illuminator)

पश्यते कायभूता स्युः कारण बोधको भवेत् ।

पूर्णाभिषेककर्ता यो गुरुस्तस्यैव पादुका ।

पूजनीया महेशानि बहुत्वेऽपि न सहाय ॥ १२९ ॥

Of these the first five are as it were the effects of the last the
Bodhaka, as the Cause. In spite of many Gurus, the Guru who gives
the full Initiation, only his Paduka, O Maheshām is to be venerated
There is no doubt about it.

श्रीगुरु लक्षणोपेत सहायच्छेदकारकम् ।

लब्ध्वा ज्ञानप्रद देवि न गुर्वन्तरमाश्रयेत् ॥ १३० ॥

Having once obtained a Guru who is endowed with features
who cuts asunder all doubts and gives knowledge excellently, one
should not resort to another

अनभिज्ञ गुरु प्राप्य सदा सहायकारकम् ।

गुर्वन्तरन्तु गत्वा स नैतद्दोषेण लिप्यते ॥ १३१ ॥

But if one has a Guru who does not possess the knowledge and
always creates doubt there is no blemish attached in resorting to
another Guru.

मधुलुब्धो यथा भृङ्ग पुष्पात् पुष्पान्तरं व्रजेत् ।

ज्ञानलुब्धस्तथा शिष्य गुरोगुर्वन्तरं व्रजेत् ॥ १३२ ॥

Like the bee greedy of honey going from flower to flower, the
disciple eager for knowledge goes from Guru to Guru

इति ते कथितं किञ्चित्संक्षेपेण गुरुशिष्ययोः ।

समासेन कुलेशानि किञ्चूयः श्रोतुमिच्छसि ॥ १३३ ॥

Thus I described to You in brief the characteristics of Guru and
Śiṣyas. Now, O Kulēśān ' what else You want to hear ?

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये

सर्वांगमोक्षमोक्षमे संपादलक्षणस्थे पञ्चम-

खण्डे ऊर्ध्वोन्माद्यतन्त्रे गुरुशिष्यलक्षण

नाम त्रयोदशोऽध्यायः ॥ १३४ ॥



चतुर्दश उल्लासः

श्री देव्युवाच ।

कुलेन श्रोतुमिच्छामि परीक्षा गुरुशिष्ययोः ।

उपदेशक्रम परीक्षाभेदाश्च वद मे प्रभो ॥ १॥

Śrī Devi said ' O Kuleśa I want to hear about the Tests of Guru and Śiṣya ' O My Lord ' Also tell Me about the Order of Instruction and the kinds of Initiations

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मां त्व परिपृच्छसि ।

तस्य श्रवणमात्रेण चित्तशुद्धिः प्रजायते ॥ २॥

Īśvara said ' Listen O Devi ' I am telling what You have asked
Merely hearing it purifies the mind

विना दीक्षा न मोक्षः स्यात्तदुक्तं शिवशासने ।

सा च न स्याद्विनाचार्यमित्याचार्यपरम्परा ॥ ३॥

*No Liberation without Initiation and No Initiation
without Ācārya :*

It has been laid down by Lord Śiva that there can be no Liberation without Initiation and this Initiation cannot be there without a Traditional Ācārya.

तस्मात् सिद्धान्तं सम्प्राप्य सम्प्रदायादिहेतुभिः ।

अन्तरेणोपवेष्टार मन्त्राः स्युर्निष्कला यतः ॥ ४॥

Therefore, after knowing the principles through Tradition and the like one should secure a Guru capable of giving internal instruction, otherwise the Mantras would become fruitless.

देवास्तमेव शसन्ति पारम्पर्यप्रवर्तक ।

गुरु मन्त्रागमाभिज्ञं समयाचारपालकम् ॥ ५॥

The Devatās provide protection only to those Gurus who are promoters of Tradition, who know the Mantras, Agamas and follow the Samayācāra.

गुरुः शिष्यधिकारार्थं विरक्तोऽपि शिवाज्ञया ।
किञ्चित्कालं विधायेत्य स्वशिष्याय समर्पयेत् ॥ ६ ॥

Though himself unattached the Guru, after understanding the rights of the disciple for some time on the command of Lord Śiva, vest him with authority

तस्यार्पिताधिकारस्य योगः साक्षात् परे शिवे
देहान्ते शाश्वती मुक्तिरिति शङ्करभाषितम् ॥ ७ ॥

*Initiation means Union with Para Śiva and
Liberation after Death .*

For him who is so invested with authority there is verily union with Para Śiva and at the end of his bodily life there is eternal Liberation—so has been declared by Śiva

तस्मात् सर्वप्रयत्नेन साक्षात्परशिवोदितम् ।
सम्प्रदायमविधिं सदा कुर्यात् गुरुः प्रिये ॥ ८ ॥

Therefore, O My Beloved ! One should seek with all efforts to have a Guru of unbroken Tradition originating from Para Śiva Himself

शक्तिसिद्धिसुसिद्ध्यर्थं परीक्ष्य विधिवद् गुरुः ।
पश्चादुपदिशेन्मन्त्रमन्यथा निष्फलं भवेत् ॥ ९ ॥

After testing well the disciple in the prescribed manner for the fruition of Śakti and for a happy success, the Guru shall communicate to him the Mantra, otherwise it would be fruitless

अन्यायेन तु यो दद्याद् गृह्णत्यन्यायतश्च यः ।
ददता गृह्णता देवि कुलशपी भविष्यति ॥ १० ॥

If one gives contrary to this requirement and if one receives contrary to this, both he who gives and he who receives shall, O Devi stand cursed for generations

गुरुशिष्यावुभौ मोहादपरीक्ष्य परस्परम् ।
उपदेशं ददद् गृह्णन् प्राप्नुयातां पिशाचताम् ॥ ११ ॥

Without proper testing the Instructing Guru and the Receiving Disciple both commit mistakes

If, out of delusion, the Guru and the disciple give and receive the instruction without mutually testing each other then both of them become Goblins

अशास्त्रीयोपदेशश्च यो गृह्णति ददाति हि ।
भुजाते तावुभौ घोरान्नरकानेकविरातिम् ॥ १२ ॥

So too, if the instruction is contrary to the scriptures, both he who gives and he who takes have to live for many years in the horrible hell

असस्कृतोपदेशश्च यः करोति स पातकी।

विनश्यति च तन्मन्त्रं सैकते शालिवीजवत् । १३।

He who imparts an instruction that is not sanctified is a sinner
his Mantra is lost like paddy-seed in the sands

अनर्हं मन्त्रविज्ञानं न तिष्ठति कदाचन।

तस्मात् परीक्ष्य कर्तव्यमन्यथा निष्फलं भवेत् । १४ ।

Knowledge of the Mantra never holds in the underserving, that
is why one is to proceed after due testing, otherwise it would become
fruitless.

कृत्वा समयदीक्षाञ्च दत्त्वा समयपादुकाम्।

सन्निधायात्मनः शिष्यं वदेन्मन्त्रं न चान्यथा । १५।

Instructions after the Initiation

Initiating according to the tradition, giving its Pāduka (Mantra),
seating the disciple close to oneself, the Guru shall utter the Mantra
not otherwise

सच्छिष्यायातिभक्तस्य यज्ज्ञानमुपदिश्यते।

तज्ज्ञानं तत्तुशास्त्रार्थं तद्विदध्यादखण्डितम् । १६ ।

The knowledge that is imparted to the good disciple, excellently
devoted, shall be according to the scripture and shall be commu-
nicated in its wholeness, i. e. without segmentation

असच्छिष्येष्वभक्तेषु यज्ज्ञानमुपदिश्यते।

तत् प्रयात्थपवित्रत्वं गोक्षीरं श्वघृतादिव ॥ १७ ॥

Whatever knowledge is imparted to the bad and undevoted
disciple, becomes impure like the cow's milk mixed with dog's
Ghṛta (clarified butter).

धनेच्छामयलोभाद्यैरयोग्यं यदि दीक्षयेत्।

देवताशापमाप्नोति कृतश्च निष्फलं भवेत् ॥ १८ ॥

Initiation given to one who is unfit, out of a desire for money or
other gains or due to fear or greed, becomes fruitless and the giver
invites the curse of the Deity

ज्ञानेन क्रियया वापि गुरु शिष्यं परीक्षयेत्

संवत्सरं तदर्द्धं वा तदर्द्धं वा प्रयत्नतः ॥ १९ ॥

Method of Testing a Disciple

In knowledge and in action shall the Guru test the disciple with
effort for the period of one year or half a year or a quarter

उत्तमाश्वाधमे कुर्यात्प्रीचानुत्तमकर्मणि ।

प्राणद्रव्यप्राणामाद्यैरादेशैश्च स्वयं समैः । २० ।

Bring the high to the low the low to the high in matters concerning life, money, prostration, commands and otherwise.

तत्कर्मसूचकैर्वाक्यैर्मायाभिः क्रूरचेष्टितैः ।

पक्षपातेरुदासीनैरनेकैश्च मुहुर्मुहुः ॥ २१ ॥

आकृष्टस्ताडितो वापि यो विषादं न याति च ।

गुरुं कृपा करोतीति मुदा सन्तिनयेत् सदा ॥ २२ ॥

The disciple should not grieve on account of such delusive cruel doings, words corresponding to these doings, frequent partialities, indifferences, several and repeated whether pulled or beaten, and always take it as the Grace of the Guru.

श्रीगुरो स्मरणे चापि कीर्तने दर्शनेऽपि च ।

वन्दने परिचर्यायामाङ्गने प्रेक्षणे प्रिये ॥ २३ ॥

आनन्दकम्परोमाञ्चस्वरनेत्रादिविक्रिया

येषां स्युस्तेऽत्र योग्याश्च दीक्षासंस्कारकर्मणि ॥ २४ ॥

They who think with joy, tremor, hompiration and change in voice, eyes, etc. at the remembrance of the Guru, in his laudation, in his audience, in prostration to him, in his service, in calling him and sending him off—they are fit to be inducted in the purification for initiation.

शिष्योऽपि तत्क्षणैरेतैः कुर्याद् गुरुपरीक्षणम् ।

आनन्दाद्यैर्जपस्तोत्रध्यानहोमाचनादिषु ॥ २५ ॥

ज्ञानोपदेशसामर्थ्यं मन्त्रसिद्धिमपीक्षरि ।

वेधकत्वं परिज्ञाय शिष्यो भूयान्न चान्यथा ॥ २६ ॥

Testing of Guru by the Disciple

The disciple should become a Śiṣya only after recognizing the Guru through his proficiency in Japa, Stotra, Dhyāna, Homa, Pūjā and so on. After knowing his capacities for transmission of knowledge, perfection in the science of Mantra, ability to make subtle impact, one is to become his disciple, not otherwise.

अदिमध्यावसानेषु योग्याः शक्तिनिपातिताः ।

अधमा मध्यमा श्रेष्ठा शिष्या देवि प्रकीर्तिताः ॥ २७ ॥

Three kinds of Śiṣyas :

There are those who are competent in the beginning, those competent in the middle and those competent at the end, due to the transmission of the Guru's Śakti, these disciples are called the lowest, the middling and the best respectively.

आदौ भक्तिर्भवेदेवि दीक्षार्थं समुदन्ति ये ।

पुनर्विपुलहृदयस्ते आदियोग्या इतीरिताः ॥ २८ ॥

Those in whom there is devotion at the outset when they come for Initiation, but whose enthusiasm cools down soon, are the Śiṣyas called competent in the beginning (*Adiyogya*)

दीक्षासमयसम्प्राप्ता ज्ञानविज्ञानवर्जिता ।

भक्त्या प्रध्वस्तपयाया मध्ययोग्याश्च ते स्मृताः ॥ २९ ॥

Those who arrive when the time for Initiation is at hand and have neither special nor any knowledge but whose past competent in the middle (*Madhyavogya*),

आदौ भक्तिविहीना ये मध्यभक्तास्तु ये नराः ।

अन्तप्रवृद्धभक्ताश्च अन्तयोग्या भवन्ति ते ।

Those who have no devotion at the outset who have devotion in the middle and whose devotion is fully grown at the end are the Śiṣyas called competent at the end (*Antavogya*) and known as the best Jñānis.

उत्तमज्ञानसङ्गाक्षेत्युपदेशस्त्रिधा प्रिये ॥ ३० ॥

Three kinds of Instructions

O My Beloved ' Instruction (*Upadeśa*) is of three kinds that of *Karma* of *dharma* and of *Jnana*

यथा पिपीलिका मन्दमन्द वृक्षाग्रं फलम् ।

चिरेणाप्नोति कर्मोपदेशश्चापि तथा स्मृतः ॥ ३१ ॥

Of these the instruction of *Karma* proceeds slowly like the ant which takes long to reach the fruit at the top of the tree, proceeding slowly and slowly

यथा कपिश्च शाखाया शाखामुल्लङ्घ्य यत्नतः ।

फलं प्राप्नोति धर्मस्य धोपदेशस्तथा प्रिये ॥ ३२ ॥

O My Beloved ' The path of *Dharma* is like the pace of monkey which strains, jumping from branch to branch and reaches the fruit

यथा वियद्गमं शीघ्रं फलं एव निषीदति ।

तथा ज्ञानोपदेशश्च कथितः कुलनायिके ॥ ३३ ॥

O *Kulanāyike* ' The instruction of *Jñana* is like that of the bird which flies straight and rests on the fruit quickly

स्पर्शाख्या देवि दृक्सङ्गा मानसाख्या महेश्वरि ।

क्रियायासादिराहता देवी दीक्षा त्रिधा स्मृता ॥ ३४ ॥

Three kinds of Initiations without Rituals

Initiation is of three kinds Initiation by touch (*Sparśa*) Initiation by sight (*Drkṣamyā*) and Initiation by thought (*Manasa*)—all these three are done without Rituals and without exertions

यथा पक्षी स्वपक्षाभ्यां शिशून् सवर्द्धयेच्छनै ।
स्पर्शदीक्षोपदेशश्च तादृशः कथितः प्रिये । ३५ ।

O My Beloved ! Initiation and instruction by touch is likened to the slow nourishing of its young by the bird with the warmth of its wings

स्वापत्यानि यथा मत्स्यो वीक्षणैर्नैव पोषयेत् ।
दृग्भ्यां दीक्षोपदेशश्च तादृशः परमेश्वरि ।। ३६ ।।

O Paramesvaran ! Initiation and instruction by sight is like the nourishing of its young by the fish through its seeing alone

यथा कूर्मः स्वतनयान् ध्यानमात्रेण पोषयेत् ।
वेद्यदीक्षोपदेशश्च मानसः स्यात् तथाविधः ।। ३७ ।।

Initiation and instruction by thought is like the nourishing of its young by the tortoise by only thinking of them

शक्तिपातानुसारेण शिष्योऽनुग्रहमहति ।
यत्र शक्तिर्न पतति तत्र सिद्धिर्न जायते ।। ३८ ।।

The disciple receives the Guru according to the impact of the Śakti (*Saktipata*) where there is no impact of Śakti there is no fulfilment

क्रियावर्णकलास्पर्शवाग्दृग्मानससङ्गया ।
दीक्षा मोक्षप्रदा देवि सप्तधा परिकीर्तिता ।। ३९ ।।

Seven kinds of Initiation which give Liberation

O Devi ! The Initiations giving Liberation are said to be of seven kinds : 1 Initiation through ritual, 2 through letter, 3 through special emanation (*Kalā*), 4 through touch, 5 through speech, 6 through sight and 7 through thought

समयाख्या विशेषा च साधिका पुत्रिकाह्वया ।
वेधका पूर्णसञ्ज्ञा चाचार्या निर्वानसञ्ज्ञिका ।। ४० ।।

The special names of Initiations described in the previous Śloka are : 1 Samayā 2 Sādhikā 3 Putrikā, 4 Vedhakā, 5 Purnā, 6 Caryā, and 7 Nirvāna respectively

क्रियादीक्षाह्वया प्रोक्ता कुण्डमण्डपपूर्विका ।
कलसगदिसमायुक्ता कर्तव्या गुरुणा बहि ।
देवेशि देहशुद्धयर्थं पूर्वोक्तावधिनाचरेत् ।। ४१ ।।

The Ritualistic Initiation associated with Kuṇḍa, (fire-pit), Mandapa (canopy), and Kalaśa (Jar) should be performed by the Guru O Devesī, adopting the prescribed means for the purification of the body

वर्णदीक्षा त्रिधा प्रोक्ता द्विचत्वारिंशदक्षरैः .

पञ्चाशद्वर्णैर्वा देवि द्विषष्टिलिपिभस्तु त्राः ॥ ४२ ॥

Initiation by letters (Varna-dīkṣa) is threefold depending on whether the letters are 42 or 50 or 62

वर्णान् शिष्यतनी न्यस्य प्रतिलोमेन सहरेत् ।

परमात्मनि सयोज्य तच्चैतन्य गुरु प्रिये ॥ ४३ ॥

O My Beloved ! Letters shall be placed on the body of the disciple and withdrawn in the reverse order, joining his consciousness to the Supreme Self.

तस्मादुत्पाद्य तान् वर्णान् न्यसेच्छिष्यतनी पुनः ।

सृष्टि क्रमेण विधिना चैतन्यञ्च प्रयोजयेत् ॥ ४४ ॥

जायते देवताभाव परानन्दमयः शिरोः ।

एषा वर्णमयी प्रोक्ता दीक्षा पाशहरा प्रिये ॥ ४५ ॥

After withdrawal the letters are to be laid again on the person of the disciple in the order of creation and as prescribed, so, too, shall be exercised the Consciousness. The state of Godhood full of delight is born in the child (of the Guru) This is the *Varnamayi dīkṣa* which O My Beloved, removes all bonds

कलादीक्षा त्रिधा ज्ञेया कर्तव्या विधिवत् प्रिये ।

निवृत्तिर्जानुपर्यन्त तलादारभ्य सन्निता ॥ ४६ ॥

जानुनोर्नाभिपर्यन्त प्रतिष्ठा तिष्ठति प्रिये ।

नाभे कण्ठावधि व्याप्ता विद्या शान्तिस्ततः परम् ॥ ४७ ॥

कण्ठाल्ललाटपर्यन्त व्याप्ता तस्माच्छिरोऽवधि ।

शान्त्यतीता कला वेषा कलाव्याप्तिरितीरिता ॥ ४८ ॥

O My Beloved ! The *Kala dīkṣā* is also threefold to be done as prescribed Beginning from the base of the feet up to the knee it is *Nivṛtti kalā*, from the knee to the navel it is *pratiṣṭhā kalā*, from navel to the neck it is *vidyā-kalā*, from the neck to the forehead it is *Śānti*, from there to the head it is *Śāntyanā*. This is the graded spread of *Kalā-dīkṣā*

सहारक्रमयोगेन स्थानात् स्थानान्तर प्रिये ।

सयोज्य विधिवत् सम्यग्विधिदेता शिरोऽवधि ॥ ४९ ॥

इयं प्रोक्ता कुलेशानि दिव्यभावप्रदायिनी ।

अष्टत्रैरात्कलामिवा पञ्चाशद्विख्यापि वा ॥ ५० ॥

तत्त्वन्यासक्रमेणैव सृष्टिसहारमार्गतः ।

ज्ञात्वा गुरुमुखादेर्वि शिष्ये सयोज्य वेद्ययेत् ॥ ५१ ॥

जायते देवताभावो योगिनीवीरमेलनम् ।

कलादीक्षा समुद्दिष्टा पशुपाशापहारिणी । ५२ ।।

O My Beloved ! Following the order of withdrawl, the knower of the sequence goes from place to place up to the head. O Kuesaru ! This induces a divine feeling in the disciple. Or else with 38 or 50 Kaasas in the order of *Tattva nyasa* and with the order of withdrawl, and with a known front, the mouth of the Guru one should center and impinge on the disciple. This gives birth to the state of Godhood and the meeting with the Yoginis and Viras. This is the *Kala diksā* which destroys the bonds of the Pasus.

हस्ते शिव गुरु ध्यात्वा जपे-मूलाङ्गमालिनीम् ।

गुरु स्मृशेच्छिष्यतनु स्पर्शदीक्षा भवेदियम् । ५३ ।।

Invoking Lord Shiva in the hand, doing Japa of Mūlāṅga-mālīni, the Guru should touch the person of the disciple. This is the *Sparśa diksā* (Initiation by touch)

चित्तं तत्त्वे समाधाय परतत्त्वोपबृंहितान्

उच्चरेत् सहतान्मन्त्रान् वाद्रीक्षति निगद्यते । ५४ ।।

Securing the mind in the Truth, shall the Guru utter the body of Mantras which are expansions of the Supreme Truth, this is the *Vāg-diksā* (Verbal Initiation).

निमील्य नयने ध्यात्वा परतत्त्वप्रसन्नधीः ।

सम्यक् पश्येदगुरु शिष्यं दृग्दीक्षा च भवेत् प्रिये ।। ५५ ।।

Closing both the eyes and meditating upon the Supreme Truth, with a happy mind shall the Guru gaze well into the disciple, this is *Drk diksā* (Ocular Initiation)

गुरोरश्लोकमात्रेण भाषणात् स्पर्शनादपि ।

सद्यः सञ्जायते ज्ञानं सा दीक्षा शास्त्रवी मता ।। ५६ ।।

When by the mere look or speech or touch of the Guru, there is an instantaneous knowledge that is *Śambhavi-diksā*

मनोदीक्षा द्विधा प्रोक्ता तीव्रा तीव्रतरापि च ।

Mano diksā, it is said to be of two kinds *Tivra* and *Tivratarā*

अध्वानं षड्विधं ज्ञात्वा शिष्यदेहे स्मरन् प्रिये ।। ५७ ।।

कल्पयेद्भुवनं तत्त्वं कलां वर्णं पदं मनुम् ।

आजानुनाभिद्वत्कण्ठतालुभूद्भ्रान्तमम्बिके ।। ५८ ।।

O Ambike ! Knowing the sixfold Adhvāns one shall form in the body of the disciple the Bhuvana, Tattva, Kaā, Varna, Pada and Mantra—from the knee, navel, heart, neck, palate to top of the head

गुरुपदिहमार्गेण वेध कुर्याद्विचक्षण ।
पाशयुक्तं क्षणाच्छिष्यश्छिन्नपाशस्तदा भवेत् ।
एषा मुक्तिप्रदा प्रोक्ता तीव्रदीक्षा कुलेश्वरि । ५६ ।

The wise shal then effect the Vedhas following the method received from the Guru. In a moment will the disciple in bonds get freed from them. This is intense *Tivrata dīkṣā* O Kuleśvarī yielding liberation.

देवि तीव्रतरा चापि गुरुण स्मृतमात्रत ।
सम्यक् सवेधिन शिष्यश्छिन्नपापस्तदा भवेत् ।। ६० ।

O Devī ' Merely by remembrance on the part of the Guru proficient in the Vedha, the disciple has his sin severed. This is the highly intense the *Tivrata dīkṣā*.

वाह्यव्यापारनिमुक्ता भूमी पतति तत्क्षणात् ।
सञ्जातदिव्यभावोऽसौ सर्वं जानाति शाम्भवि । ६१ ।
यदस्ति वेधकाले तत् स्वयमेवानुभूयते ।
प्रबुद्धं सन् न शक्नोति तत् सुखं वक्तुमीश्वरि । ६२ ।

O Śāmbhavi ' Released from external activity Śiṣya falls on the ground instantly, a godly state arises in him and he comes to know everything. Whatever is there at that moment of impact, he experiences it himself, but on waking up O Śiṣya he is unable to speak of that happiness.

वेधदिदं शिव साक्षात् पुनर्जन्यभाग् भवेत् ।
एषा तीव्रतरा दीक्षा मवबन्धविमोचनी ।
शिवभावप्रदा साक्षात् त्वा शपे कुलनायिके । ६३ ।

Struck with such impact one verily is a Śiva. He has no more birth. This is the *Tivrata dīkṣā* that releases from the bonds of birth and yields the very state of Śiva. O Kulānayikē I swear by You to this effect.

आनन्दश्चैव कम्पक्षोन्नयो घूर्णा कुलेश्वरि ।
निद्रा मूर्च्छा च वेधस्य बन्धवस्थाः प्रकीर्तिताः ।। ६४ ।।

Six Conditions of Vedha

Ananda (joy), Kampa (tremor), Udbhava (new birth), Ghūrṇa (reeling), Nidrā (Sleep), Mūrcha (Swooning), these, O Kuleśvarī, are said to be the six conditions of Vedha.

दृश्यन्ते बङ्गुणा ह्येते वेधकाले कुलेश्वरि ।
वेधितो यत्र कुत्रापि तिष्ठेन्मुक्तो न शशयः ।। ६५ ।।

O Kuleśvarī ' These six characteristics are seen at the time of the impact of Vedha. Wherever be the person so struck he is liberated, there is no doubt about it.

वेधदीक्षाकरो लोके श्रीगुरुर्दुर्लभः प्रिये ।

शिष्योऽपि दुर्लभस्तादृक् पुण्ययोगेन लभ्यते ।

न दद्याद् यस्य कस्यापि इत्याज्ञा परमेश्वरि ॥ ६६ ॥

O My Beloved ' Difficult to get is such a Guru who can initiate thus through subtle impact of Vedha, difficult also is the disciple fit for it, it is only by happy conjunction of merit that he is obtained. But this initiation should not be given to any and everybody O Paramēśvare ' such is the command

कुलद्रव्यैः समभ्यर्च्य कुलचक्रं विधानतः ।

शिष्याय दर्शयेद्देवि दीक्षया कौत्तिकी स्मृता ॥ ६७ ॥

Kauliki Initiation Method and Glory of Siddhabhīṣeka

Dutiful worshipping the circle of the Kula with appropriate ingredients of Kula worship, the Guru shall show it to the disciple. This is, O Devi ' known as the *Kauliki Dikṣā*

कुलद्रव्यं मुखे पूर्य पञ्चगव्यामृतान्वितम् ।

अभिषिञ्चेद् गुरुः शिष्यं गण्डूषाख्या समीरिता ॥ ६८ ॥

Filling the mouth with the substance for worship mixed with the five nectarous products of the cow (*Pañca-gavya*) the Guru shall bathe the disciple with it. This is called the *Gaṇḍūṣa dikṣā*.

सजीवमीनयुक्तेन सुरया पूरितेन च ।

पञ्चामृतैः सुसम्पूर्णशङ्खेन कलसेन वा ।

अभिषेकं तत् कुर्याद्वाह्ये तत् कथितं प्रिये ॥ ६९ ॥

O My Beloved ' Then the Guru should perform the external Initiation with *Surā* containing *Mīna*, or a *Śaṅkha* or jar full of *Pañcāmṛta* (Five Nectars).

मीनस्तु लम्बिका देवि यत्र कलस उच्यते ।

पञ्चगव्यामृतापूर्णं शिष्यं तेनाभिषेचयेत् ॥ ७० ॥

अयं सिद्धाभिषेकः स्यादाचार्यस्यापि धार्यति ।

Mīna here is *Lambika* (Tongue), *Kalasa* (Jar) is said to be the Mouth. Thus, O Devi the Guru should consecrate the *Śiṣya* with mouth full of *Pañca-gavyāmṛta* (*Kṣīram dadhī tatha ca ayyam mūtram gomayameva ca pañcagavyam*) This is called the *Siddhabhīṣeka*, O Parvati, desirable also for the *Ācārya*.

त्रिकालं दन्तकाष्ठं पुष्पाञ्जलिरपि प्रिये ॥ ७१ ॥

शङ्खे वेदकलान्यासस्तज्ज्ञानश्चाष्टधा भवेत् ।

समयो दन्तकाष्ठेन साधकं कुसुमाञ्जलिः ॥ ७२ ॥

पुत्र शङ्खाभिषेकेण बोधको वेधसंज्ञया

पूर्णाभिषेकेणाचार्य पञ्चावस्था प्रकीर्तिता ।। ७३ ।।

O My Beloved ! cleaning the teeth and offering an Añjali of flowers (cavity formed by joining the two palms is called an Añjali) in the three evenings (3+3), Kalā-nyāsa with the water in a conch-shell (.), and the knowledge thereby (1)—these are the eight rituals Of the Sādhaka with Puṣpanjali of the son with water of conch-shell, of the Bodhaka with Vedha, of the Ācārya with Pūrṇabhīṣeka—these are said to be the five conditions of Consecration (Abhīṣeka).

कुलाचारैकनिरता गुरुभक्ता दृढव्रता ।

पूर्णाभिषेकपूता ये ते मुक्ताश्चेह जन्मनि ।। ७४ ।।

Eulogy of those Fully Consecrated

Engrossed only in the ways of Kula, devoted to the Guru, one firm in observances and purified by Pūrṇabhīṣeka—all these are liberated right in their present life

पूर्णाभिषेकपूता ये मृताश्च कुलनायिके ।

पुनर्लब्धोत्तम जन्म गुरुणा शिवरूपिणा ।। ७५ ।।

शुद्धाः पूर्णाभिषेकेण शिवसायुज्यदायिना ।

तेन मुक्तिं ब्रजेयुस्ते शाश्वती वाचमव्रवीत् । ७६ ।।

O Kulānayike ! Those purified by Pūrṇabhīṣeka who are dead, obtaining a superior birth get the union with Śiva due to the grace of Guru in the form of Śiva and, being purified by Pūrṇabhīṣeka, are liberated. O Śāmbhavi This is the saying of Śaṅkara.

पूर्णा(दीक्षा)भिषेकहीनो यः कौलिको म्रियते यदि ।

पिशाचत्वमवाप्नोति यावदाहृतसप्तवम् ।। ७७ ।।

A Kaulika who dies without having undergone the Pūrṇabhīṣeka is doomed to remain a Ghost till the final dissolution

दीक्षा च द्विविधा प्रोक्ता बाह्याभ्यन्तरभेदतः ।

क्रियादीक्षा मवेहाह्य वेधाख्याभ्यन्तरी मता ।। ७८ ।।

Two kinds of Initiation and Glory of Initiation

Initiation is again of two kinds depending on whether it is external (Bāhya) or internal (Antara) The external is Kriyā-dīkṣā (ritualistic initiation) and the other internal, is the Vedha-dīkṣā (initiation by subtle impact)

अन्तःशुद्धिर्बहिःशुद्धिर्द्विविधा परिकीर्तिता ।

अन्तरा च क्रियाशुद्धिर्बहिः शुद्धिश्च दीक्षया ।। ७९ ।।

Purification is twofold—inner and outer The inner is effected by appropriate rituals and the outer by Dīkṣā.

दीक्षया मोक्षदीपेन चण्डालोऽपि विमुच्यते ।

आम्या विना कुलेशानि कौलिको नैव मुच्यते ॥ ८० ॥

By Dīksā the light of liberation even the lowest born is freed
Without these two even the Kauṇika, O Kuleśān, is not liberated
शरीरस्य न सस्कारो जायते न च कर्मणः ।

आत्मनः कारयेद्दीक्षामन्त्रादिकुलकुण्डलीम् ॥ ८१ ॥

The body as such cannot be purified, nor the Karma. It is the
inner being that is to be processed through the Dīksā of the ageless
Śakti, that is Kuṇḍalinī

दीक्षा ह्येता कर्मसाम्ये भिन्नार्थप्रतिपादिका ।

अभिसन्धानतो देवि देशिकोत्तमशिष्ययो ॥ ८२ ॥

Though the rituals be the same, these Dīksas work out different
results on the meeting of the Guru and the worthy disciple

मन्त्रौषधैर्यथा हन्याद्विषशक्तिं कुलेश्वरि ।

पशुपाश तथा छिन्याद्दीक्षया मन्त्रवित् क्षणात् ॥ ८३ ॥

As the power of poison is killed by Mantra or by medicine, so
does the knower of Mantra sever in a trice the bonds of the Paśu
through Dīksā.

अस्मात् प्रवितताहन्धात् परसस्थानबोधकात् ।

दीक्षैव मोक्षयेत् पूर्वं दिव्य धाम नयत्यपि ॥ ८४ ॥

From this extensive bondage Dīksā alone liberates by pointing
out the Supreme Station and leads to the ancient divine Abode

उपपातकलक्षणं महापातककाटिशः ।

क्षणाद्भूतिं देवेति दीक्षा हि विधिना कृता ॥ ८५ ॥

O Devesī ! Dīksā given according to the prescribed mode burns
up in a moment millions of ordinary sins and billions of great sins

यथा चोन्मीलितात्मनो भवन्ति पशवः शिवा ।

सा दीक्षा ह्युदिता देवि पशुपाशविमोचिका ॥ ८६ ॥

O Devī ! That by which the Paśus (animals, men) have their
eyes opened and become Śivas is the Dīksā which liberates from the
bonds of Paśus.

यथा दीक्षितमात्रेण जायन्ते प्रत्ययाः प्रिये ।

सा दीक्षा मोक्षदा ज्ञेया शेषास्तु जनसेविका ॥ ८७ ॥

O My Beloved ! That which instantly generates faith and
conviction is known as the Dīksā giving liberation, the rest are only
pleasing to the populace.

उपासनाशतेनापि या विना नैव सिध्यति
ता दीक्षामाश्रयेद् यत्नात् श्रीगुरोर्मन्त्रसिद्धये । ८८ ।।

That Dikṣa without which there is no fulfilment even with a hundred worships, should be obtained with effort from a holy Guru for the success of the Mantra.

रसेन्द्रेण यथा विद्धमय सुवर्णता व्रजेत् ।
दीक्षाविद्धस्तथा ह्यात्मा शिवस्य लभते प्रिये ।। ८९ ।।

O My Beloved ' As the iron struck by mercury becomes gold, so does the soul struck by Dikṣā attain to Śivahood.

दीक्षानिदग्धकर्मासौ मायाविच्छिन्नबन्धनः ।
गतः परा ज्ञानकाशे निर्बीजस्तु शिवो भवेत् ।। ९० ।।

With all Karmas burnt out by Dikṣā all bonds of Māya severed, attaining to the Supreme end of Jnana, seedless, one becomes Śiva

गतः शूद्रस्य शूद्रत्व विप्रस्यापि च विप्रता ।
दीक्षासंस्कारसम्पन्ने जातिभेदो न विद्यते ।। ९१ ।।

The Śūdrahood of a Śūdra, the Brāhmanhood of a Brāhmin all go away There remains no distinction of caste when the ritual of Dikṣā is fulfilled.

शिवलिङ्गे शिला बुद्धिं कुर्वन् यत् पापमश्नुते ।
दीक्षितश्चापि पूर्वत्वस्मृत्या तत् पापमाप्नुयात् ।। ९२ ।।

As one suffers sin by looking upon the Liṅga as a stone, so to think of the past of one who has been initiated is sinful

दार्ढ्यमलौहमृदस्त्वजातिलिङ्गप्रतितिष्ठितम् ।
यथोच्यते तथा शुद्धाः सर्ववर्णास्तु दीक्षिता ।। ९३ ।।

As wood, stone, iron, earth and jewel become Liṅga when consecrated, so, too, all classes are purified when initiated.

येन पूजितमात्रेण चाब्रह्मभुवनान्तिकम् ।
पूजितः तेन सर्वः स्याद्दीक्षितेन न सशयः ।। ९४ ।।

From Brahman to Bhuvana all become worshipped in every manner when worshipped by one initiated. There is no doubt about it.

दीक्षितस्थः न कार्यं स्यात्तपोभिर्नियमव्रतेः ।
न तीर्थक्षेत्रगमनैर्न च शरीरयन्त्रणैः ।। ९५ ।।

For one who is initiated there is nothing to be achieved by *tapas*, regulations and observances, pilgrimages and regulative controls of the body.

अदीक्षिता ये कुर्वन्ति जपपूजादिकाः क्रियाः ।

न फलन्ति प्रिये तेना शिलायामुप्तबीजवत् । ६६ ।

O My Beloved But all the Japa, Pūjā and like activities by those who are not initiated are fruitless like the seed sown on rock.

देवि दीक्षाविहीनस्य न सिद्धिर्न च सदगतिः ।

तस्मात् सर्वप्रयत्नेन गुरुणा दीक्षितो भवेत् ।। ६७ ।।

O Devi For one without Dikṣa there is neither fulfilment nor a happy destination. Therefore, with all efforts should one get initiated from the Guru.

द्विजो यो दीक्षितः परचादन्त्यजः पूर्वदीक्षितः ।

द्विजः कनिष्ठः स ज्येष्ठ इति शास्त्रार्थनिर्णयः ।। ६८ ।।

If a Brahmin is initiated later and a low born is initiated earlier then the Brahmin is junior and the other is senior This is a verdict of the Śāstras

गुरुशक्तिसुतनास्र यो वा स्यात् पूर्वदीक्षितः ।

गुरुवत्तेन ते पूज्या नवमान्याः कथञ्चन ।। ६९ ।।

But if one be initiated prior to the Śakti and the son of the Guru, the latter is still to be adored as the Guru and not disregarded.

शिष्यो दीक्षितमात्रक्षेद् यदि स्वर्गं गतो गुरुः ।

एकसन्तानकेनैव पूर्णसंस्कारमाचरेत् ।। ७० ।।

If the Guru passes away and the disciple is just initiated, he becomes as if the only son and conducts the full ritual

दर्शनेषु च सर्वेषु गुरुणा ज्ञानशालिना ।

दीक्षितो यस्तु विधिना स युक्तो नापरः प्रिये ।। ७०१ ।।

O My Beloved ! One who is initiated properly into all the philosophies by the Guru full of knowledge is freed and no other

अधिवासनपूर्वन्तु चक्रपूजापुरःसरम् ।

दीक्षया शोधयेत्किञ्चनन्यथा निष्कलं भवेत् ।। ७०२ ।।

Before the preliminaries and the Cakra-pūjā a disciple must be purified by Dikṣā, otherwise it will be fruitless

शूद्रसङ्गरजातीनामादिरुद्धिविधीयते ।

पादोदकप्रदानाद्यैः कुर्यात् पापविमोचनम् ।। ७०३ ।।

Method of Initiation for Śūdras and Women

Primal purification is ordained for Śūdras and mixed castes. One is freed from sin by using the water by which the Feet of the Guru are washed and by gifts, etc.

एकाब्देन द्विजो योग्यः क्षत्रियो वत्सरद्वयात् ।

वैश्यो योग्यस्त्रिभिर्वर्षैश्चातुभिः शूद्र एव च ॥ १०४ ॥

A Brahmin acquires competence within one year, the Kṣatriya within two, the Vaisya within three and the Śūdra within four years

विधवाया सुतादेशात् कन्याया पितुराज्ञया ।

नाधिकारः स्वतो नार्थः भार्याया भर्तु राज्ञया । १०५ ॥

The competence of the widow for initiation is subject to the consent of the son, of the daughter to the father, of the wife to the husband, a woman has no right of her own for getting initiated

स्याद्देदाध्ययने शूद्रो नाधिकारी यथा प्रिये ।

तथैवादीक्षितश्चापि नाधिकारी कुलेश्वरि ॥ १०६ ॥

O My Beloved ! As the Śūdras have no competence to study the Veda, similarly, O Kulēśvari, he who is not initiated is not competent

श्रीगुरु गुरुपत्नीश्च तत्पुत्र शक्ति कौलिकान् ।

दीक्षितस्तोभयेद्देदि यथाविभवविस्तरम् ॥ १०७ ॥

The initiated shall always please the Guru, Guru's wife, Guru's son, adherents of the Kaula Path or Śaktu in the measure of his means

इति ते कथित किञ्चित् परीक्षा गुरुशिष्ययो ।

दीक्षाभेदादिकं देवि किञ्चूयः श्रोतुमिच्छसि ॥ १०८ ॥

Thus I described in brief to You, O Devi, the test for Guru and Śiṣya and about the various kinds of Initiations. Now what else You want to hear ?

इति श्रीकृतार्णवे निर्माणमोक्षद्वारे महारहस्ये

सर्वागमोत्तमोत्तमे संपादतक्षत्रान्धे पञ्चमखण्डे

उध्वाभ्यायतन्त्रे गुरुशिष्यपरीक्षाकथन

नाम चतुर्दश उत्तासः १४ ।



पंचदश उल्लासः

श्रीदेव्युवाच ।

कुलेश श्रोतुमिच्छामि पुरश्चरणलक्षणम्
स्थानाहारादिभेदश्च वद मे परमेश्वर ॥ १ ॥

Śrī Devi said O Kuleśa I want to hear about the characteristics of Puraścārana. O Parameśvara I Also tell me about the differences of places and food-materials

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्व परिपूच्छसि ।
तस्य श्रवणमात्रेण मन्त्रतत्त्वं प्रकाशते ॥ २ ॥

Īśvara said Listen O Devi I am telling You what You have asked. By merely hearing it the Truth of Mantras shines forth

जपयज्ञात् परो यज्ञो नापरोऽस्तीह कश्चन ।
तस्माज्जपेन श्रमार्थकाममोक्षाश्च साधयेत् ॥ ३ ॥

Superiority of Japa

There is no Yajña higher than Japa-yajña in this world, therefore, one should attain the fructification of Dharma, Artha, Kama and Moksa through Japa.

सर्वपादान् परित्यज्य मन्त्रपादं समभ्यसेत् ।
अप्रमादाद् भवेत् सिद्धिः प्रमादादशुभं फलम् ॥ ४ ॥

Leaving all other means one should resort to the Japa of Mantra. If resorted to without blemishes it is sure to yield success, but if it is transhed by faults then its fruit is indeed inauspicious

भोगापवर्गसङ्कल्पकल्पव्रतशुभो जपः ।
जपध्यानमय योग तस्मादेवि समाचरेत् ॥ ५ ॥

Japa is an auspicious giver of enjoyment, salvation and self-fu,filling wish. Therefore, O Devi, Yoga of Japa and Dhyāna should be practised.

आब्रह्मवीजदोषाश्च नियमातिक्रमोद्भवाः ।
ज्ञानाज्ञानकृताः सर्वं प्रणश्यन्ति जपात् प्रिये ॥ ६ ॥

O My Beloved I All blemishes due to transgression of rules, from Jiva to Brahman, done knowingly or unknowing.y, are wiped away by Japa.

संसारे दुःखभूयिष्ठे यदीच्छेत् सिद्धिमात्मन ।

पञ्चाङ्गोपासनेनैव मन्त्रजापी ब्रजेत् सुखम् ॥ ७ ॥

Should one desire fulfilment in this world ridden heavily with unhappiness, doing Japa of the Mantra according to the Five-limbed Upasana would provide due happiness

पूजा त्रैकालिकी नित्य जपस्तर्पणमेव च

होमो ब्राह्मणभुक्तिश्च पुरश्चरणमुच्यते । ८ ॥

Five limbs of Puraścaraṇa :

Daily Pūja at the three prescribed hours—in the morning, midday and evening, regular Japa, Tarpana (offering of water-libation), Homa and feeding the Brahmins is this fivefold Upāsana called Puraścaraṇa.

यद् यदङ्गं विहीयेत् तत्संख्याद्विगुणो जपः ।

कुर्याद् द्वित्रिषत्पञ्चसंख्या वा साधकः प्रिये । ९ ॥

कुर्यात् पात्रसिद्धयर्थं सदशक्तौ स भक्तिः ।

तत्पदेदङ्गं विहीयेत् मन्त्री नेहमवाप्नुयात् । १० ॥

If any of these limbs are lacking one should make up for them with double the number of Japas as prescribed. In case of weakness on the part of the Sādhaka he should, for the fulfilment of the limbs, perform with devotion double, three times four times or even five times the number of limbs lacking, because due to the fault of lack of limbs the desired fruits are not attained.

अशैक्षतुर्विधेदैवि पदार्थैः षड्सन्वितैः ।

सुभोजितेषु विप्रेषु सर्वं हि सफलं भवेत् ॥ ११ ॥

Otherwise, if the Brahmanas are well fed with rice of four kinds and other items full of six flavours all would be fulfilled.

सम्यक्सिद्धेकमन्त्रस्य पञ्चाङ्गोपासनेन च ।

सर्वमन्त्राश्च सिध्यन्ति त्वत्प्रसादात् कुलेश्वरि । १२ ॥

O Kuleśvari ! If by Your Grace success is achieved even in one Mantra through the five-limbed Upāsana then all Mantras would yield their fruit.

उपदेशस्य सामर्थ्यात् श्रीगुरोश्च प्रसादतः ।

मन्त्रप्रभावाद्भक्त्या च मन्त्रसिद्धिः प्रजायते ॥ १३ ॥

Mantras fructify on the basis of the potency of the Instruction, Grace of Śrī Guru and the faith of the devotee in the fructifying power of the Mantra itself

सिद्धमन्त्राद् गुरोर्लब्धो मन्त्रो यः सिद्धिभाग्यवेत् ।

पूर्वजन्मकृताभ्यसान्मन्त्रो वा शीघ्रसिद्धिदः ॥ १४ ॥

Success is achieved very soon through a Mantra received from a perfect Guru or due to its practice in a previous life

दीक्षापूर्वं कुलेशानि पारम्पर्यक्रमागतम्

न्यायलब्धश्च यो मन्त्रः स च सिद्धो न सशयः ॥ १५ ॥

O Kuleśānī ! The Mantra which is received in the prescribed order of a Tradition through initiation becomes undoubtedly successful

सहस्रं प्रजपेन्मन्त्रं मातृकाक्षरसप्तदशम् ।

अनुलोमविलोमेन मन्त्रसिद्धिं प्रजायते ॥ १६ ॥

Japa of a Mantra conjoined with Bhūṭa-lipi

Performing one thousand Japa in the forward and reverse orders of a Mantra in conjunction with the letters of alphabet fructifies it

त्रिषष्ट्यक्षरसंयुक्तमातृकाक्षरसप्तदशम् ।

क्रमोत्क्रमात्सहस्रन्तु तस्य सिद्धो भवेन्मनुः ॥ १७ ॥

Conjoining a Mantra with sixtythree Mātrkā-varṇas and then performing its Japa beginning with 108 and gradually increasing this number to 1,000 Japas, soon fructifies the Mantra

मातृकाजपभात्रेण मन्त्राणां कोटिकोटयः ।

जपिताः स्युर्न सन्देहो यतः सर्वं तदुद्भवम् ॥ १८ ॥

By a mere Japa of the Mātrkā, Japa of millions and millions of Mantras is automatically performed because all the Mantras have originated from the Mātrkāś. There is no doubt about it

अनेककोटिमन्त्राणि चित्ताकुलकषाणि च ।

मन्त्रं गुरुकृपाप्राप्तमेकं स्यात् सर्वसिद्धिदम् ॥ १९ ॥

Innumerable are the Mantras which agitate the mind, but only that Mantra gives fulfilment which is received through the grace of the Guru

यदृच्छया श्रुतं मन्त्रं दूहेनापि छलेन च ।

पत्रे स्थितं वा चाध्याप्य तज्जपः स्यादनर्थकृत् ॥ २० ॥

Mantras received improperly are injurious

Japa of a Mantra heard by chance or seen by deceit or picked up from a sheet of paper can only lead to disaster

पुस्तके लिखितान्मन्त्रान् विलोक्य प्रजपन्ति ये ।

ब्रह्महत्यासमं तेऽपि पातकं व्याधिदुःखदम् ॥ २१ ॥

Those who, seeing the Mantras written in books, practise their Japa commit a sin tantamount to Brahmanicide resulting in disease and misery

पुण्यक्षेत्रं नदीतीरं गुहा पर्वतमस्तकम् ।
 तीर्थप्रदेशाः सिन्धूनाः सङ्गमः पावनं वनम् । २२ ।
 उद्यानानि विविक्तानि विल्वमूल तट गिरे-
 देवतायतनं कूलं समुद्रस्य निजं गृहम् । २३ ।
 साधनेषु प्रशस्तानि स्थानान्येतानि मन्त्रिणाम् ।
 अथवा निवसेत्तत्र यत्र चित्तं प्रसीदति ॥ २४ ॥

Places congenial to and prohibited for Putāscarana

Holy place, bank of a river, cave, the summit of a mountain place of pilgrimage, confluence of rivers, holy forests, vacant gardens, root of a Bilva tree (*Agte Marmelos*), slope of a hill, temple of a deity, sea coast and one's own house—these are the places lauded for the Sādhana of a Mantra. Or else one should choose any place where he feels contented.

सूर्यस्याग्नेर्गुरोरिन्दोर्दीपस्य च जलस्य च ।
 गोविप्रकुलवृक्षाणां सन्निधौ शस्यते जपः । २५ ।

Japa is more fructifying when performed in the proximity of the sun, fire, Guru, moon, lamp, water, cow, a brahmin family or a tree.

गृहं शतगुणं विद्याद्गोष्ठे लक्षगुणं भवेत् ।
 कोटिर्देवालये पुण्यमनन्तं शिवसन्निधौ । २६ ।

Fruit of Japa is hundred times when performed in one's own house, one million times when performed in a dwelling of a cow, a billion times when performed in a temple of a deity and infinite when performed in the immediate presence of Śiva.

स्नेच्छबुद्ध्यहमृगध्यालशङ्कातः प्रविर्जितः ।
 एकान्तपावने निन्दारहिते भक्तिसंयुते । २७ ।
 स्वदेशे धार्मिके देशे सुभिक्षे निरुपद्रवे ।
 राजभक्तजनस्थाने निवसेतापसाश्रये ॥ २८ ॥

One should perform Japa at a place free of barbarians, wicked, wild beasts, suspicion of the existence of snakes, etc. and fear but which may be lonely, holy, cavil-free, devout, one's own, righteous, opulent, charming, undisturbed and where dwell other ascetics.

राजानः सचिवा राज्ञा पुरुषाः प्रभवो जनाः
 चरन्ति येन मार्गेण न वसेत्तत्र मन्त्रयित् । २९ ।
 जीर्णदेवालयोद्यानगृहवृक्षतलेषु च ।
 नदीतटागकूपेषु भुच्छिन्नादिषु नो वसेत् ॥ ३० ॥

The knower of Mantra should not reside where move kings, ministers, officers and nobles. Nor shall he live in sites of ruined temples, gardens, houses, trees, rivers, tanks, walls and cavities of earth.

दीपनाथमयद्वा यो जपपूजादिकं चरेत् ।

तत्कलं गृह्यते तेन तस्यायासः फलं भवेत् । ३१ ।।

Worship of the Lord of Light is necessary

If one performs Japa or Pūjā without first offering to the Grantha who holds the Light then he steals the fruit and all the efforts of the Sadhaka go in vain

वशाश्मधरणीदारुतृणपल्लवनिर्मितम्

वर्जयेदासनं धीमान् दारिद्र्यव्याधिदुःखदम् । ३२ ।।

Rejectable and acceptable seats

The wise shall reject the seat made of bamboo stone earth wood grass or sprout such seats only bring poverty disease and misery

तूलकम्बलवस्त्राणां सिंहव्याघ्रमृगाजिनम् ।

कल्पयेदासनं धीमान् सौभाग्यज्ञानवृद्धिदम् । ३३ ।।

A seat made of cotton, wool, cloth, skin of lion, tiger or deer brings good fortune

पद्मस्वस्तिकवीरादिध्यासनेषूपविश्य च ।

जपाच्चैनादिकं कुर्यादन्यथा निष्फलं भवेत् । ३४ ।।

Seating himself in Padmasana Svastikasana or Virasana the Sadhaka should perform his Japa and Pūjā, otherwise his efforts would be fruitless

द्वादशावर्त्तयन् बुद्ध्या प्रणवन्तु त्रिमावकम् ।

मुञ्चन्तु पिङ्गलया वायुमन्तु स्थ रेचको भवेत् । ३५ ।।

Method of Pranavama and its Fruits

Performing mentally twelve times the Japa of Pranava of three Matras one should exhale the breath through the right nostril (Pīṅgālā)—this is called Recaka (Exhalation).

षोडशावर्त्तयन् तारं पूरयेद्वाह्यमाकृतम् ।

शनैर्कैरिडया वदध्या पूरकं परिकीर्त्तितम् । ३६ ।।

Repeating sixteen times the Tāra (Aum Pranava) one should inhale through the left nostril (Idā) this is called Pūraka (Inhalation)

द्वादशावर्त्तयन् तारं वायुं मध्ये च कुम्भयेत् ।

शोषयेद्वायुबीजेन देहशोषणमीरितम् । ३७ ।।

Then repeating the Pranava twelve times the breath should be retained inside—this is Kumbhaka. Then he should dry up the body with Vāyu-bija Yama. This is drying up of the impurities of the body

पुनश्च पूर्ववद्वायु विरेच्यापूर्य कुम्भयेत् ।

दहेत् दहनकीजेन देहदाहनभीरितम् । ३८ ।

Again in the same manner one should exhale inhale and perform Kumbhaka, then burn the body with Agni bija Ram. This is called burning up of the impurities of the body.

पुनश्च पूर्ववद्वायु विरेच्यापूर्य कुम्भयेत्

शिवकुण्डलिनीयोगस्यन्दनामृतधारया ।

आपादमस्तकं देवि प्लावयेत् प्लावनं भवेत् । ३९ ।

Then again exhale the air and take it and perform Kumbhaka. Thereafter, bathe the body from feet to head with the nectar produced out of the union of Kundalini and Shiva. This is called bathing. Plavana of the body.

जपध्यान विनाऽगर्भं सगर्भस्तद्विषययात्

अगर्भाद गर्भसयुक्तं प्राणायामः शताधिकः । ४० ।

A Pranayama devoid of Japa and Dhyan is called Agarbha (sterile) and its opposite is Sagarbha (with fruit). In comparison to Agarbha the Sagarbha Pranayama is a hundred times more fruitful.

तपासि तीर्थयात्राया मखदानव्रतादयः

प्राणायामस्य तस्यैते कला नहन्ति षोडशीम् ।। ४१ ।।

Austerties, pilgrimages, sacrifices, charities, observances are not worth even the sixteenth fraction of such a Prānāyāma.

मानसं वाचिकं पापं कायिकं वापि यत् कृतम्

तत् सर्वं निहहेच्छीघ्रं प्राणायामत्रयं शिवे । ४२ ।

O Shiva ! All the sins, whether mental, verbal or physical, are very soon burnt up by only three Pranayamas.

दह्यते धार्यमानानां धातूनाञ्च यथा मलम्

तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य सयमात् । ४३ ।

Just as the impurity of the metal is burnt away when it is blown upon, so the sins of the senses are burnt out by the control of Prāṇa.

प्राणायामैर्विशुद्धात्मा यद् यत् कर्म करोति हि ।

तत्तत् फलव्यसन्देहस्त्वप्रयत्नेन वा कृतम् ।। ४४ ।।

Whatever actions are performed by one who is purified by Prānāyāma, they all fructify undoubtedly even if done effortlessly.

आगमोक्तेन मार्गेणाभ्यास नित्य करोति यः ।

देवताभावमाप्नोति मन्त्रसिद्धिं प्रजायते ॥ ४५ ॥

Mantra japa only with Nyasa etc

He who does this practice regularly in accordance with the directions in the Agama, attains the state of Godhood and acquires perfection in Mantra.

यो न्यासकवचछन्दो मन्त्र जपति त प्रिये ।

विघ्ना दृष्ट्वा पलायन्ते सिंह दृष्ट्वा यथा गजाः । ४६ ।

O My Beloved Seeing him who performs Japa of the Mantra as prescribed with Nyasa, Kavaca and Chandas obstructions flee like elephants at the sight of a Lion

अकृत्वा न्यासजालं ये मूढात्मा प्रजपेन्मनुम् ।

बाध्यते सर्वविघ्नेषु व्याघ्रेर्मृगशिशुयथा ॥ ४७ ॥

But if someone foolishly does the Mantra-japa without taking the precautions of Nyasa, etc. he is harassed by all the obstructions like an infant deer by the tiger

अक्षमाला द्विधा प्रोक्ता कल्पिताऽकल्पितेति च ।

कल्पिता मणिभिः क्लृप्ता मातृका स्यादकल्पिता । ४८ ।

Two kinds of Akṣa malas and the fruit of Japa in them

Akṣa-malas are said to be of two kinds 1 Imagined and 2 Unimagined The Imagined is made from gems and the Unimagined from Mātrkāś

आदिक्षान्ताक्षवर्णत्वादक्षमालेति कीर्तिता ।

अनुलोमविलोमाभ्यां गणयेन्मन्त्रवित्तमम् । ४९ ॥

Being constituted from alphabets from A to Kṣa it is called Akṣa-mala The knower of Mantra should count the number of Japas on it both in the forward and reverse orders

एकैकमङ्गुलीभिः स्यादेखाभिर्दशधा फलम् ।

मणिभिः शतसाहस्रं माणिक्याऽनन्तमुच्यते ॥ ५० ॥

Counting the number of Japas on fingers yields fruit only once, counting by drawing lines yields fruit ten times, counting by gems yields fruit a hundred thousand times, and counting on Māṇikyā yields fruit infinite number of times

त्रिंशद्भिः स्याद्भनं पुष्टिः सप्तविंशतिभिर्भवेत् ।

पञ्चविंशतिभिर्मौक्तं पञ्चदश्याभिचारके ॥

पञ्चाशद्भिः कुलेशानि सर्वसिद्धिरुदीरिता ॥ ५१ ॥

With a rosary of 30 pieces one gets wealth, with that having 27 pieces one gets health, with that having 24 pieces one gets liberation

and with that having 15 pieces one attains the fructification of charms. And, O Kulesāni ' with a rosary having 50 pieces one gets all fructifications

अङ्गुष्ठेन च मोक्षः स्यात्तर्जनी शत्रुनाशिनी ।
मध्यमा धनदा विद्यात् शान्तिकर्मण्यनामिका
कनिष्ठा स्तम्भन्याकषण्यङ्गुली सुप्रकीर्तिता ॥ ५२ ॥

Rule for using fingers in Japa

One gets liberation from using the thumb destruction of enemy by using the first finger wealth by using the middle finger success of pacifying rituals by the third finger immobilisation by the small or fourth finger and attraction by the use of all the fingers

एतज्जपिष्यामीत्यादी सङ्कल्प्य मन्त्रवित्तम
स्थिरासनो जपित्वाऽथ देव्यै सादकमपयेत् ॥ ५३ ॥

Taking a vow for the performance of a definite number of Japa the knower of Mantras should sit on a stable seat and perform Japa. Then he should offer the fruit of Japa with water to the Devi

उत्तैर्जपोऽथम प्रोक्त उपाशुमध्यम स्मृत ।
उत्तमो मानसो देवि त्रिविध कथितो जप ॥ ५४ ॥

Three kinds of Mantra-japa :

Japa done aloud in the hearing of others is the lowest Japa done in low tones (Upāśita) is the middle and O Dev ' Japa done mentally (Mānasa) is the best. Thus the Japas are of three kinds

अतिह्रस्वो व्याधिहेतुरतिदीर्घस्तप क्षय ।
अक्षराक्षरसयुक्तो यो मन्त्र स न सिध्यति ॥ ५५ ॥

If the repetition is too clipped it causes disease if too extended it causes decay of *tapas* and when letters are pronounced indistinctly and stuck to each other the Mantra does not fructify at all

मनसा यः स्मरेत् स्तोत्रं वचसा वा भुनु जपेत् ।
उभय निष्फल देवि भिन्नभाण्डादक यथा ॥ ५६ ॥

Rememberance of Stotra mentally and repetition of the Mantra verbally are both useless like water in a broken vessel

जातसूतकमादौ स्यात्तदन्ते मृतसूतकम्
सूतकद्वयसयुक्तो यो मन्त्र स न सिध्यति ॥ ५७ ॥

Mantra free of two impurities alone is fructifying

A Mantra in its beginning entails the impurity of birth and at the end the impurity of death. Associated with these two impurities a Mantra does not fructify

आद्यन्तरहितं कृत्वा मन्त्रमावर्तयेद्विद्या ।

सूतकद्वयनिर्मुक्तो यो मन्त्रं सर्वसिद्धिदः । ५८ ।।

Therefore, one should remove these two impurities of the Mantra before its Japa because thus stripped off its two impurities and repeated mentally the Mantra becomes all-fructifying.

मन्त्रार्थं मन्त्रचैतन्यं योनिमुद्रा न वेति यः

शतकोटिजपेनापि तस्य सिद्धिर्न जायते । ५९ ।।

Mantra is infructuous without a knowledge of its Meaning

If one does not know the meaning of the Mantra, the consciousness of the Mantra and the Yoni-mudra, then even a hundred crore of its Japa would not lead to success.

सुप्तबीजाक्षये मन्त्रा न दास्यन्ति फलं प्रिये ।

मन्त्रा तिन्यसंहिता सर्वसिद्धिकरा स्मृताः । ६० ।।

Mantras devoid of their Potency are infructuous

Mantras whose potency is asleep do not yield fruit. Mantras have with their conscious power alone have been said to be all-fructifying.

चैतन्यसंहिता मन्त्रा प्रोक्ता वणास्तु केवलम् ।

फलं नैव प्रयच्छन्ति लक्षकोटिजपादपि । ६१ ।।

Bereft of this consciousness the Mantra remains a mere collection of letters. Even millions of repetitions of such a Mantra yield no fruit.

मन्त्राध्वारे कृते ऽदृक् स्वरूपं प्रथमं भवेत् ।

शतैः सहस्रैर्लक्षैवाकाटिजापेन तत् फलम् ॥ ६२ ॥

The Truth that manifests when the Mantra is thus articulated properly is worth the fruit of hundreds thousands millions and billions of repetitions.

हृत्कण्ठग्राथ्यभेदश्च सर्वावयववर्द्धनम्

आनन्दाश्रु च पुलको देहावेशः कुलेश्वरि ।

गद्गदोक्तिश्च सहया जायते नात्र सशयः ॥ ६३ ॥

सकृदुच्चरितेऽप्येव मन्त्रे चैतन्यसंयुते ।

दृश्यन्ते प्रत्यया यत्र पारम्पर्यं तदुच्यते । ६४ ।।

When a Mantra alive with consciousness is articulated even once the knots of the heart and the throat snap, all limbs increase, tears of joy rush to the eyes, there is horripilation, the body is intoxicated and speech becomes tremulous. When such signs are there one can be sure that the Mantra has been handed down by Tradition.

रुद्धः कूटाक्षरो मुग्धो बद्धः क्रुद्धश्च मेदितः ।
 बालः कुमारो युवकः प्रौढो वृद्धश्च गर्वितः ॥ ६५ ॥
 स्तम्भितो मूर्च्छितो मत्तः कीलितः खण्डितः शठः ।
 मन्दः पराङ्मुखश्छिन्नो बधिरोऽन्धस्त्वचेतनः ॥ ६६ ॥
 किङ्करः क्षुधितः स्तब्धः स्थानभ्रष्टश्च पीडितः
 निःस्नेहो विकला ध्वस्तो निर्जीवः खण्डितारिकः ॥ ६७ ॥
 सुप्तस्तिरस्कृतो नीचो मलिनश्च दुरासदः ।
 निःसत्त्वो निर्जितो दग्धचपलश्च मयङ्करः ॥ ६८ ॥
 निर्विग्रहो निन्दितः क्रूरः फलहीनो निकृन्तनः ।
 निर्वीर्यो भ्रमितो शप्त रुग्णः कष्टोऽङ्गहीनकः ।
 जडो रिपुरुदासीनो लज्जितो मोहितोऽलसः ॥ ६९ ॥

Sixty Defects of Mantras

Defects of Mantras Ruddha (obstructed), Kūtākṣara (cunningly worded), Muḡdha (bewildered), Baddha (tied), Kruddha (angry), Bheda (pierced), Bāla (infant), Kumāra (adolescent), Yuvaka (young), Praudha (mature), Vṛddha (old), Garvita (proud), Stambhita (immobilised), Mūrchita (swooning), Matta (intoxicated), Kīlita (impaled), Khandita (broken), Śātha (malignant), Manda (slow), Parāṅgamukha (reverse-faced), Chinna (scattered), Badhira (deaf), Andha (blind), Acetana (unconscious), Karmkara (servant), Kṣudhita (hungry), Stabdhā (paralysed), Sthanabhṛasta (fallen from its place), Pīdita (afflicted), Niḥsneha (without affection), Vikala (maimed), Dhvasta (destroyed), Nirjīva (lifeless), Khanditāṅka (controverted), Supta (asleep), Tiraskṛta (reviled), Nīca (low), Māina (faded), Durasada (dangerous to be approached), Niḥsattva (without essence), Nirjita (conquered), Dagdha (burnt), Capala (cunning), Bhayaṅkara (horrible), Nistrinśa (overthrown ?), Nindita (censured), Krūra (cruel), Phalahīna (fruitless), Nikṛntana (torn asunder), Bhramita (deluded), Śapta (cursed), Rugṇa (diseased), Kasta (troubled), Aṅgahīna (devoid of some limb), Jada (torpid), Ripu (enemy), Udasīna (apathetic), Lajjita (ashamed), Mohita (enchanted) and Alasa (indolent).

बटयेतान् मन्त्रदोषाश्च योऽज्ञात्वा प्रजपेन्मनुम् ।

सिद्धिर्न जायते तस्य लक्षकोटिजपादपि ॥ ७० ॥

For him who does Japa without being cognisant of these defects there is no fulfilment even with millions and billions of Japa.

कथ्यन्ते दश सस्कारा मन्त्रदोषहरा प्रिये।

जनन जीवन पश्चात्ताडन बोधन ततः । ७१।

अभिषेकोऽथ विमलीकरणाप्यायने तथा।

तर्पण दीपन गुप्ति सस्कारा कुलनायिके । ७२।

Ten purificatory rituals of Mantra

O My Beloved Ten processes for the eradication of the defects of mantras have been described Janana (giving birth) Jvana (giving etc.) then Tadana (striking) Bodhana (making aware) Abhiseka (consecration) Vanalikarana (cleansing of impurity) Apyāvana (dusting) Tarpana (libation) Dipana (lighting) and Gupta (covering in protection) These are O Kulānāyike, the purificatory rituals

शाणोत्प्लोढानि शस्त्राणि यथा स्युर्निशितानि वै।

मन्त्राश्च स्फूर्तिमायान्ति सस्कारैर्दशभिस्तथा ।। ७३ ।

Just as weapons rubbed on the whetstone get sharpened, so the Mantras subjected to these ten processes acquire potency

भक्ष्य हविष्य शाकादि विहितानि फलान्यपि।

मूल शक्तु यवानाश्च शस्तान्येतानि मन्त्रिणाम् ।। ७४ ।

Rules regarding Food etc. during the period of Parascarana

The Mantra sadhakas should eat only the prescribed vegetables, fruits, roots, barley and offerings

यस्यश्रपानपुष्टाङ्गं कुरुते धर्मसत्तयम्।

अन्नदातु फल घाढ्यं कर्तुं शब्दं न शस्य ।। ७५ ।

If a Sadhaka nourishes his body by obtaining food and drinks from another person then half of the merit acquired by him goes to the donor of the food material. There is no doubt about it

तस्मात् सर्वप्रयत्नेन पराङ्गं वर्जयेत् सुधीः।

पुरश्चरणकाले च काम्यकर्मस्वपीक्षरि ।। ७६ ।

Therefore, an intelligent person should, with all efforts, avoid another's food during the period of performance of the ritual for desired results.

जिह्वा दग्धा पराङ्गेन करी दग्धौ प्रतिग्रहात्।

मनो दग्ध परस्त्रीभिः कार्यसिद्धिः कथं भवेत् ।। ७७ ।

For it is said that the tongue is burnt by the food of another, hand burnt by accepting from another the mind burnt by the thought of another woman, how then there can be success in the endeavour ?

इन्द्राग्निरुद्रग्रहदृग्देवार्कदिव्यदृष्टसु ।
 षोडशमनुवाणाद्विधितित्रयोदशस्वपि ॥ ७८ ॥
 लिखेत् षोडशकोष्ठेषु मातृकार्णान् विचक्षण ।
 स्वनापाद्यक्षराद् यावन्मन्त्राद्यक्षरदर्शनम् । ७९ ॥
 सिद्धादीन् कल्पयेन्मन्त्री कुर्यात् साध्यादिभि पुन ।
 चतुश्चतुर्विभागेन सिद्धादीन् गणयेत् पुन । ८० ॥

Consideration of Siddha etc Cakras

These Slokas are written in code language and mean the Akathaha Cakra used for the determination of the fructifying quality of a Mantra for a particular Sādhaka. The names Indra etc. given in the Sloka actually denote the numbers to be placed in the various houses of the Cakra. For example Indra-1, Agni-3, Rudra-11, Graha-9, Drk-2, Veda-4, Arka-12, Dik-10, Śada-6, Asta-8, Śḍaṣa-16, Manu-14, Bana-5, Abdhī-7, Tithi-15, Trayodasa-13. These figures are to be placed one each in the sixteen houses of the Cakra. Then all the letters of the alphabet should also be placed in various houses as shown in the Cakra (see page 257) from which should be determined the category of a Mantra, whether it is Siddha, Sādhya, Susiddha or Ari. Each of these categories are further subdivided into four viz. Siddha-Siddha Siddha, Siddha Sādhya, Siddha-Susiddha, Siddha Ari, Sādhya-Sādhya Siddha, Sādhya-Sādhya, Sādhya-Susiddha, Sādhya Ari, Susiddha-Susiddha Siddha, Susiddha-Sādhya, Susiddha-Susiddha, Susiddha-Ari, Ari-Ari Siddha, Ari Sādhya, Ari Susiddha, Ari Ripu.

सिद्धसिद्धो जपत् सिद्धो द्विगुणात् सिद्धसाध्यकः ।
 सिद्धसुसिद्धोऽर्द्धजपात् सिद्धारिहन्ति बान्धवान् ॥ ८१ ॥
 साध्यसिद्धोऽतिसक्लेशात् साध्यसाध्यो निरर्थकः ।
 साध्यसुसिद्धो भजनात् साध्यारिहन्ति गोत्रजान् ॥ ८२ ॥
 सुसिद्धसिद्धोऽर्द्धजपात्तत्साध्यस्तु यथोक्तम् ।
 तत्सुसिद्धो ग्रहादेव सुसिद्धारिः स्वगोत्रहा ॥ ८३ ॥
 अरिसिद्धः सुत हन्यादरिसाध्यस्तु योषितम् ।
 तत्सुसिद्धः कुल हन्ति स्वात्मानं हन्ति तदिषु ॥ ८४ ॥
 सिद्धार्णा बान्धवा प्रोक्ता साध्यास्तो सेवका स्मृताः ।
 सुसिद्धा पोषका ज्ञेया शत्रवो घातका स्मृताः ॥ ८५ ॥

Siddha-Siddha Mantra provides fructification of Japa, Siddha-Sādhya provides fructification by a Japa of double the number than

1. For the method of counting these categories, see Encyclopedia of Yoga, by Ram Kumar Rau, Prachya Prakashan, Revised and Enlarged 2nd Edition, 1982.

usually required and Siddha-Susiddha provides fructification by half the number of Japas than normal Japa of Siddha-An destroys kith and kin.

Sadhya-Siddha provides fructification with a little difficulty, Japa of Sadhya-Sadhya Mantra is useless, Japa of Sādhya-Susiddha fructifies by singing devotional songs and the Japa of Sādhya-An Mantra destroys the descendants.

Susiddha Siddha Mantra provides fructification by a japa of half of the number usually required. Susiddha-Sādhya fructifies with prescribed number of Japas, Susiddha-Susiddha fructifies by its mere adoption, and the Susiddha-An destroys one's own family.

An-Siddha destroys the sons. An Sādhya destroys the wife. An Susiddha destroys the clan and An An destroys the very Atmā of the Sādhaka.

Thus the Siddha Mantras are considered Bandhrava (family members) Sadhya Mantras are servers. Susiddha Mantras are nursers and An Mantras are fatal.

बान्धवा नववाणेका स्युद्विषदश सेवका ।

वह्निरुद्रमुनयस्तु पोषका द्वादशाष्टकचतुरस्तु घातकाः ।। ८६ ।।

Thus Śloka, again written in code language implies the Akāṣa Cakra (see page 257) The words *nava-bāṇa eka* of the Śloka mean the *Nava* or ninth, *bāṇa* or fifth and *eka* or first houses of the Cakra. The words *Dviṣaddaśa* of the Śloka mean the *Dvi* or second, *ṣaḍa* or sixth and *dasa* or tenth houses of the Śloka. The words *Vahni Rudra Munis* mean *Vahni* or agni or third, *Rudra* or eleventh and *Munis* or seventh houses of the Cakra. Similarly the words *Dvadaśa Aṣṭaka Catura* mean *Dvādaśa* or the twelfth, *Aṣṭaka* or eighth and *Catura* or the fourth houses of the Cakra. The *Bāndhava*, *Sevaka*, *Poṣaka* and *Ghataka*, etc. words mean as before. Now the number of the houses for Siddha Mantras are 9, 5, 1. The number of houses for Sādhya Mantras are 2, 6, 10. The number of houses for Susiddha Mantras are 3, 11, 7. The number of houses for An Mantras are 12, 8, 4.

प्राप लोभा पटु प्राज्ञ रुद्रस्यादिरुहः कर ।

लोक लोप पटु प्रायः खलोघोभेदिता प्रिये ।

वर्णाः क्रमात् स्वरास्ती तु रेवत्यशगती तदा ।। ८७ ।।

In this Śloka the Nakṣatra Chakra has been described, in all the

twenty seven asterisms. from Aśvini to Revatī are placed in different houses. The alphabets placed alongside in the houses have again been described in code language as follows

Prāpa	P R A P A	Lobnā	L O Bn - A
	2 1		3 4
Patī	P A T U	Prāhyam	P R A H Y Am
	1 1		2 1
Rudrasya	R L D R A S Y A	Adri	A D R I
	2 2 1		2
Ruruh	R U R L H	Karam	K A R Am
	2 2		1 2
Loka	L O K A	Lopa	L O P A
	3 1		3 1
Patuh	P A T U	Prayah	P R A Y A H
	1 1		1 1
Khalogho	Kh A L O Gh O		
	2 3 4		

Īśvara says 'O My Beloved' Thus from A to Kṣa all the letters of the alphabet should be placed in the houses of the Cakra denoting Aśvini to Revatī the twentyseven asterisms in their order, placing 2, 1, 3, 4, 1, 1, 2, 1, 2, 2, 1, 2, 2, 1, 2, 3, 1, 3, 1, 1, 1, 2, 1, 2, 3, 4 letters respectively in the first to the last houses in the serial order of the alphabets. The exception is that in the last house of Revatī the four letters to be placed are La, Kṣa, Am, Ah.

जन्म सम्पद् विपत् क्षेम प्रत्यरिः साधको वधः ।

मित्र परममित्रश्च जन्मादीनि पुनः पुनः ॥ ८८ ॥

Janma, Sampad, Vipat, Kṣema, Pratyari, Sadhaka, Vadha, Mitra and Parama Mitra are the nine qualitative names given to the Nakṣatras. One should count from the Nakṣatra of the birth of a Sādhaka to the Nakṣatra of a Mantra and find out the qualities of the Mantra. (For the method of counting see Encyclopedia of Yoga referred to earlier).

बाल गौर खुर शोण शमीशोभेति राशिषु ।

क्रमेण भेदिता वर्णा कन्याया शब्दयः स्मृताः ॥ ८९ ॥

In this Śloka the number of letters to be placed in the twelve house representing the Mesa (Aries), etc. signs of the zodiac, have been given, again, in the code language.

Here the letters of the Śloka mean as follows

Ba	Lam	Gau	Ram	Khu	Ram	Śo	Nam	Sa	Mi	Śo	Bha
4	3	3	2	2	2	5	5	5	5	5	4

Now in the Meṣa, etc. twelve houses of this Rāṣi Cakra the number of letters to be placed should be as above respectively. There is however some difference of opinion about placing the letters in some of the houses. (See Śaradatilaka VI 3 Bhattāntrasara page 11, 10th Edition, etc)

लग्नो धन भ्रातृबन्धुपुत्रशत्रुकलत्रका ।

मरण धर्मकर्मयय्या द्वादश राशय ॥ ६० ॥

The technical names of twelve signs from Meṣa (Aries) to Mīna (Pisces) are Lagna, Dhana, Bhṛātṛ Bandhu, Putra, Śatru, Kātra, Marana, Dharma, Karma, Aya and Vyaya respectively. See page 257 for the Cakra.

स्वराशर्मन्त्रराश्यन्त गणनीय विचक्षणैः

अज्ञाते राशिनक्षत्रे नामाक्षरराशितः ॥ ६१ ॥

The wise in Rāṣi Cakra, should start counting from the house of his own Rāṣi (i.e. from the house in which the alphabet denoting his Rāṣi or sign occurs) to the house in which the letter representing the Rāṣi of the Mantra is found. In case one's own Rāṣi is unknown the counting should be started from the house in which the first letter of the personal name occurs and proceeded to the house of the letter representing the Mantra Rāṣi.

नामाक्षरमारभ्य यावन्मन्त्रादिमाक्षरम् ।

त्रिधा कृत्वा स्वरेभिन्दधातवन्यद्विपरीतकम् ॥ ६२ ॥

कृत्वाधिकमृण ज्ञेय ऋणी चेन्मन्त्रवित्तमः ।

स्वयमृणी चेत्तन्मन्त्र जपेत्पूर्वमृणी यतः ॥ ६३ ॥

In these Ślokaś has been described the Rṇi-Dhanī Cakra. (The method of construction of this Cakra can be seen in the Encyclopedia of Yoga referred to earlier) If by counting on this Cakra according to the prescribed procedure, the figure of Mantra happens to be greater than the figure of the Sadhaka (called Sādhyāṅka) then the Mantra would be called Rṇi, and if it is less, the Mantra would be called Dhanī. In other words, if the Sādhyāṅka is greater, then the Mantra is Dhanī and if it is lesser, the Mantra is Rṇi. In case both the figures are equal, then the mantra is called A Rṇi (not Rṇī) See page 258 for the Cakra.

Beginning from the first letter of the name one should proceed upto the first letter of the Mantra. The figure so obtained should be multiplied by three then dividing the multiple by seven would give the figure for the Sādhaka. Again counting in the reverse order from the first letter of the Mantra to the first letter of the Sādhaka, the figure found should be multiplied by three and then dividing the multiple by seven would give the figure for the Mantra. In case the figure of the Sādhaka is less, then the Mantra would be called Rūi. Adoption of a Rūi Mantra is auspicious.

वाय्वग्निभूजलाकाशा पञ्चाशल्लिपय क्रमात् ।
पञ्च ह्रस्वा पञ्च दीर्घा बिन्दन्ता सन्धिसम्भवाः ।
कादयः पञ्चशः पञ्चसहान्तास्तु प्रकीर्तिता ॥ ६४ ॥

In this Śloka the Kuṇḍalī Cakra has been described. There are fifty letters in the alphabet. Akara to Kṣakāra the fifty letters have been placed into five groups, each group representing one Element. The groupings are as follows:

A Ā Ka Ca Ṭa Ta Pa Ya Sa—Mārut or Air
I ī Aī Kha Cha Tha Dha Pha Ra Kṣa—Agnēya or Fire
U Ū O Ga Ja Ḍa Da Ba La L—Bhāuma or Earth
R Ṛ Au Gha Jha Dha Bha Va Sa—Varuṇya or Water
Ḷ Ḽ Am Na Ka Na Ṇa Ma Sa Ha—Vyoma or Sky

The Cakra is given on page 258. For the method of Calculation on the Cakra see the Encyclopedia of Yoga referred to earlier.

महीसलिलयोर्मित्रमनिलानलयोरपि ।
शात्रव वैपरीत्येन मैत्र सर्वत्र चापरम् ॥ ६५ ॥
परस्परविरुद्धानां वर्णानां यत्र सङ्गतिः ।
वर्जयेत्तादृशं मन्त्रं नाशकृत्तत् कुलेष्टरि ॥ ६६ ॥

There is friendship between Earth and Water, and also between Fire and Air; there is enmity otherwise. The sky is friend of all the Elements. Adoption of Mantra where the Mantrākṣara and the Sādhakākṣara belong to a group which are friends is auspicious. O Kuleśvarī! The Mantras adopted from a group which is an enemy of the Sādhaka would mean destruction. Therefore, such a Mantra should be avoided.

एकाक्षरे तथा कूटे त्रैपुरे मन्त्रनायिके ।
स्त्रीदत्ते स्वप्नलब्धे च सिद्धादीन्नेव शोधयेत् ॥ ६७ ॥

Mantras for which the consideration of Siddha, etc are not necessary :

In case of Ekaksara Mantra, Kūṭa Mantra, Tripurā Mantra,

Mantra given by women and Mantras obtained in a dream, there is O Mantranayike, no use for the consideration of their validity on the Cakras mentioned earlier

मन्त्रसिद्धोपदिष्टेषु चतुराम्नायजेषु च ।

मालामन्त्रेषु देवेशि सिद्धादीन्नेव शोधयेत् ॥ ६८ ॥

Similarly, O Deveśi ' in case of Mantras given by Siddha persons, those originating from the four Amnāyas and Mālā Mantras also there is no need for the consideration of their validity

तृसिंहार्कवराहाणा एसादग्रणवस्य च ।

सपिण्डाक्षरमन्त्राणा सिद्धादीन्नेव शोधयेत् ॥ ६९ ॥

One should not consider the validity of the Nṛsiṃha, Sūrya, Varāha, Prāsada, Pranava and Sapindākṣara Mantras.

मनोऽन्यत्र शिवोऽन्यत्र शक्तिरन्यत्र मारुत

न सिध्यति वरारोहे लक्षकोटिजपादपि । १०० ॥

Obstructive factors in the success of Japa

If the mind be in one place Śiva in another Śakti in another and the life-breath in still another, then even a crore of Japa, O Varārohe, would be useless

वादार्थं पठ्यते विद्या परार्थं क्रियते जपः ।

छात्यर्थं दीयते दानं कथं सिद्धिर्वरानने ॥ १०१ ॥

If the learning is acquired for the sake of debate, Japa is done for the sake of another, gifts are given for the sake of fame, how can O Varānane there be fulfilment

धनार्थं गम्यते तीर्थं दम्भार्थं क्रियते तपः ।

कार्यार्थं देवतापूजा कथं सिद्धिर्नु जायते ॥ १०२ ॥

If pilgrimage is done for the sake of wealth, austerities for show worship of a deity for selfish purposes how indeed can there be fulfilment ?

अयेध्येन तु देहेन न्यासं देवार्घनं जपम् ।

होमं कुर्वन्त चन्मूढास्तत् सर्वं निष्फलं भवेत् ॥ १०३ ॥

They are fools who do Nyāsa, Pūjā, Japa, Homa with a body that is unclean all their such efforts are fruitless

विष्मूत्रत्यागशेषादियुक्तः कर्म करोति यः ।

जपार्चनादिकं सर्वमपवित्रं भवेत् प्रिये । १०४ ॥

O My Beloved ' If the ritual is done by one who is unclean due to faeces urine and other leavings, then all Japa and worship, etc are rendered impure.

मलिनाम्बरकेशादिमुखदौर्गन्धसयुतः।

यो जपेत् दहत्याशु देवता सुजुगुप्सिता। १०५।

One who makes Japa with soiled cloth, soiled hairs, bad odour of mouth or his person, then the Deity, being disgusted with him, burns him up in a moment

आलस्य जृम्भण निद्रा क्षुत् निखीवन भयम्।

नीचाङ्गस्पर्शन कोप जपकाले विवर्जयेत्॥ १०६॥

One should avoid laziness, yawning sleeping, sneezing spitting fear touching the lower limbs and anger

अत्याहार प्रलापश्च प्रजल्प नियमाग्रहः।

अन्यासङ्गश्च लोल्यश्च षड्भिमन्त्रो न सिध्यति॥ १०७॥

The Mantra does not succeed where there is excessive food, meaningless talk, gossip, rigidity of rules, attachment to another and fickleness

उष्णीशी कशुकी नग्नो मुक्तकेशो गणावृतः।

अपवित्रोत्तरीर्यङ्गानुधिगच्छश्च नो जपेत्॥ १०८॥

One should not perform Japa with his turban on with cloak, naked, hair dishevelled surrounded by retinue, unclean upper cloth or while impure or while walking

जातश्च दुःख तृणच्छेद विवाद वा मनोरथम्।

बहिस्तु देहायुश्च जपकाले विवर्जयेत्॥ १०९॥

One should avoid during Japa inertia, grief, useless activity, free imagination and passing of wind.

शान्त शुचिमिताहारो भूशायी भक्तिमान् बरी।

निर्वन्द्वः स्थिरधीर्मीनी सयतात्मा जपेत् प्रिये॥ ११०॥

Conditions conducive to success in Japa

One should be calm, clean, limited in food intake, sleeping on the ground, devoted, in full control, free from duality, steady of mind, silent and self-controlled during Japa

विश्वासस्तिक्यकरुणाश्रद्धानियमनिश्चयः।

सन्तोषोत्सुक्यधर्मादिगुणैर्युक्तो जपेन्नरः॥ १११॥

One should perform Japa with confidence, belief, composure, faith, regularity, confidence, contentment, enthusiasm and like qualities

सुगन्धिपुष्पाभरणवस्त्रादिभिरलङ्कृतः ।

तस्य हस्तगता सिद्धिर्नान्यस्य जपकोटितः । ११२ ।।

Success in Japa lies in the hands of a Sādhaka who is decked with fragrant flowers, ornaments and clothes. For others there is no success even with a billion of Japas.

तन्निष्ठस्तदगतप्राणस्तच्चित्तस्तत्परायणः ।

तत्पदार्थानुसन्धानं कुर्वन् मन्त्रं जपेत् प्रिये ।। ११३ ।।

One should perform Japa with devotion to the Mantra, with life dedicated to it, with mind centred upon it wholly given to it following its meaning and meditating upon it.

जपात् श्रान्तं पुनर्ध्यायेद्ध्यानात् श्रान्तं पुनर्जपेत् ।

जपध्यानादियुक्तस्य सिद्धिं यन्त्रः प्रसिध्यति । ११४ ।।

When tired by Japa, take to Dhyāna, tired in Dhyāna, take again to Japa. One who does both Japa and Dhyāna, achieves success in Mantras very soon.

इति ते कथितं किञ्चित् पुरश्चरणलक्षणम् ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ।। ११५ ।।

Thus I told to You, O Kuleśani, the characteristics of Puraścaraṇa in brief. Now what else You want to hear ?

इति श्रीकुलार्णवे निर्माणमोक्षद्वारे महारहस्ये

सर्वागमोत्तमोत्तमे सपादलक्षणग्रन्थे पञ्चमखण्डे

उर्ध्वाम्नायतन्त्रे पुरश्चरणादिकथनं

नाम पञ्चदश उल्लासः १५ ।



Akathaha Cakra

अ क थ ह १	उ ङ प २	आ ख द ३	ऊ घ फ ४
ओ ङ व ५	लृ झ म ६	औ ङ श ७	लृ प्र य ८
ई घ न ९	ऋ ज भ १०	इ ग घ ११	ऋ छ व १२
अ त स १३	ऐ ठ ल १४	अ ण ष १५	ए ट र १६

Akadama Cakra

मीन अ ट म कुम्भ अ ट म	मेघ अ ङ ङ म	पुष्य आ ख ड प मिथुन पृ ण म र
कर्क ओ अ फ म	अ क ङ म मकर	मकर ई म त ल
धन ओ झ प ह ऐ ज न ल	तुला ऐ म म म	सिंह उ ङ म म कन्या ऊ म द ल

Rashi-Cakra

पुष्य उरुग मिथुन अमृत	मेघ अमृत	मीन परलक्ष्म कुम्भ पफरम
कर्क एरे	RAŚI- CAKRA	मकर तथदधन
सिंह ओजी कन्या अअ राषसह	तुला कलम	धनु एठकडन वृश्चिक मजजम

NAKSATRA CAKRA

अश्विनी अ आ देव	भरणी इ नर	कृत्तिका ई उ ऊ राक्षस	राहिणी ऋ ॠ लृ नर	मृगशिरा ए देव	आर्द्रा ऐ नर	पुनर्वसु ओ औ देव	पुष्य क देव	आश्लेषा ख ग राक्षस
मघा घ ङ राक्षस	पूर्वाषाढा च नर	पूर्वाफाल्गुनी छ ज नर	हस्त झ ञ देव	चित्रा ट ठ राक्षस	स्वाती ड देव	विशाखा ण राक्षस	अनुराधा त थ द देव	ज्येष्ठा ध राक्षस
मूल न प फ राक्षस	पूर्वाभाद्रपदा ब नर	उत्तराषाढा म नर	श्रवणा य र देव	धनिष्ठा ल राक्षस	शतभिषा व राक्षस	पूर्वाभाद्रपद श ष नर	भाद्रपद स ह नर	रेवती न ण ञ देव

Kulakul Cakra

वायु	अग्नि	भूमि	जल	आकाश
अ आ	इ ई	उ ऊ	ऋ ॠ	लृ लृ
इ	ऐ	ओ	औ	अ
उ	ख	ग	घ	ङ
ए	छ	ज	झ	ञ
ऐ	ट	ड	ढ	ण
औ	थ	द	ध	न
अ	फ	ब	भ	म
इ	र	ल	व	श
उ	क्ष	ळ	स	ह

Rudra-dhanī Cakra

६	६	६	०	३	४	४	०	०	०	३
अ आ	इ ई	उ ऊ	ऋ ॠ	लृ लृ	ए	ऐ	ओ	औ	अ	अ
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ठ	ड	ड	ण	त	थ	द	ध	न	प	फ
ब	ब	म	य	र	ल	व	श	ष	स	ह
२	२	१	०	०	२	१	०	४	४	१

NAKSATRA CAKRA

अश्विनी अ आ देव	भरणी इ नर	कृत्तिका ई उ ऊ राक्षस	रोहिणी ऋ ॠ लृ नर	मृगशिरा ए देव	आर्द्रा ऐ नर	पुनर्वसु ओ औ देव	पुष्य क देव	आश्लेषा ख ग राक्षस
मघा घ ङ राक्षस	पूर्वाषाढा च नर	उत्तराषाढा छ ज नर	हस्त झ ञ देव	चित्रा ट ठ राक्षस	स्वाती ड देव	विराडा ढ ण राक्षस	अनुराधा त थ द देव	ज्येष्ठा ब राक्षस
पूर्वा न प फ राक्षस	पूर्वाषाढा ब नर	उत्तराषाढा म नर	श्रवणा य र देव	धनिष्ठा य र राक्षस	शतभिषा ल राक्षस	पूर्वाभाद्रपद व श नर	भाद्रपद ष स ह नर	रेवती ल ष ञ अ देव

Kulākul Cakra

वायु	अग्नि	भूमि	जल	आकाश
ॐ ओ	इ ई	उ ऊ	ॠ ॡ	ॢ ॣ
	ऐ	अ	औ	अं
ॠ	ए	ग	घ	ङ
ॡ	ॠ	ॡ	ॢ	ॣ
ॢ	ॡ	ॢ	ॣ	।
ॣ	ॢ	ॣ	।	॥
।	ॣ	।	॥	॥
॥	।	॥	॥	॥
॥	॥	॥	॥	॥

Rni- dhanī Cakra

६	६	६	०	३	४	४	०	०	०	३
अ आ	इ ई	उ ऊ	ऋ ॠ	लृ	ए	ऐ	ओ	औ	अ	अ
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ठ	ड	ड	ण	त	थ	द	ध	न	प	फ
ब	भ	म	य	र	ल	व	श	ष	स	ह
२	२	५	०	०	२	५	०	४	४	५

षोडश उल्लासः



श्री देव्युवाच

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे
काम्यकर्मविधानं वद मे परमेश्वर । १ ।

Śrī Devī said O Kulesa, Ocean of Nectar of Compassion O
Parameśvara ' Kindly tel me about the Rituals for the fulfilment of
Desires

शृणु देवि प्रवक्ष्यामि यन्मा त्व परिपूजसि ।
तस्य श्रवणमात्रेण प्रयोगनिपुणो भवेत् ।। २ ।।

Īśvara said Listen O Devī ' I am telling You what You have
asked By merely hearing it one becomes efficient in the use of the
rituals

मन्त्री विशुद्धहृदय पूर्वोक्तनियमान्वित ।
श्रीप्रासादपरामन्त्र तत्त्वतश्च जपेत् प्रिये ।। ३ ।।

Fruit of Japa and Homa, etc

O My Beloved ' With pure mind and following the aforesaid
rules, a Śādhaka should perform five lakh Japas of the Śrīpṛasada-
parā Mantra.

दशाश जुहुयादेवि सस्कृते हव्यवाहने ।
दशाश तपयेदुन्धै सलिलै शालितण्डुलै । ४ ।

Then perform Homa, one-tenth of the number of Japas in a
purified fire, and one-tenth Tarpana with milk water and Śaali-rice

गन्धपुष्पाक्षताकल्पधनवस्त्रादिभि प्रिये,
भक्ष्यधोज्यान्नपानाद्यैर्हव्यद्रव्यमनोहरै । ५ ।
तोषयेद् योगिनीघक्र यथाविभवविस्तरम् ।

Then satisfy the Yoginis as far as possible with fragrant
flower Aksata money cloth tasteful food materials and other
beautiful things used as Havya

एव न्यासजपध्यानसहोमार्चनतर्पण । ६ ।
मन्त्री सिद्धिमनुर्देवि साक्षात् परशिवो भवेत्

ततः स्वमनसोऽभीष्टान् प्रयोगान् कुलनायिके । ७ ।
 मन्त्रेणानेन मतिमान् साधयेद् भुक्तिमुक्तये ।
 सिद्धमन्त्रस्य सिध्यन्ति षट् कर्माणि न सशयः
 नैव सिध्यन्त्यसिद्धस्य देवताशापमाप्नुयात् । ८ ।

*Sādhaka with a Siddha Mantra obtains success
 in the Six Rituals*

(1) Kulānayike ' Thus with Nyāsa Japa, Dhyāna, Homa, worship
 and Tarpana the Mantra becomes fruitful and the Sādhaka becomes
 the Para Śiva Himself. Only then should a wise Sādhaka start the
 Sadhā for the fructification of his heart's desire with this Mantra
 (See *Pravāṇa-pāṭha* Mantra) With a Siddha Mantra the six Rituals
 Śaṭkarmas viz. Marāṇa, Mohana, Vasikarāṇa, Uccātana,
 Stambhāṇa and Śaṭc () definitely succeed. A non-siddha Mantra
 never gives success and on the other hand, a Sādhaka of such a
 Mantra receives the curse of the Deity.

काम्यप्रयोगकर्तृणा परलोको न विद्यते ।

प्रयोगसिद्धिरदेषा फलमन्यत्र तु प्रिये । ६ ।

No Fruit comes for a Sādhaka of the six rituals

O My Beloved ! Those who perform Sadhāna for the fructifica-
 tion of the desired in lives through the Śaṭkarmas (six rituals), do
 not get the fruit. They however succeed in their experiments and
 die. One is their fruit-making case.

एकस्यापि विधानस्य न कुत्रापि फलद्वयम् ।

देवैरे दृश्यते तस्मान्निष्कामो देवता यजेत् ।। १० ।।

One can never obtain two fruits through only one medium.
 Therefore O Devas, the worship of the Deity should be performed
 with a selfless spirit.

होमतर्पणमन्त्राद्यैर्न्यासध्यानविशेषकैः

आत्मनश्च परस्यापि षट् कर्माणि समाचरेत् ।। ११ ।

*Purification of the faults of the Experiments
 with Cakra-pūjā .*

One should perform his own and of others' Śaṭkarmas with
 Nyāsa, Homa, Tarpana, Dhyāna and Mantra, etc.

प्रयोगान्ते चक्रपूजा विधिनैव समाचरेत्

लक्षमेक जपेन्मन्त्र न्यासध्यानसमन्वितः । १२ ।।

प्रयोगदोषशान्त्यर्थमात्मरक्षार्थमेव च ।

न चेत् फल न याप्नोति देवताशापमाप्नुयात् ।। १३ ।।

For the pacification of the faults of the experiments and for his
 own safety one should at the end of the experiments, perform

Cakra puja and one Lakh Mantra japa according to the prescribed procedures, otherwise the desired results would not be obtained. On the other hand the Sādhaka would receive the curse of the Deity
तिथिवारश्च नक्षत्र योगमासात्तु पक्षकम् ।

दीपेश कुलचक्राणि ज्ञात्वा कर्माणि साधयेत् । १४ ।

Things to be known before resorting to the Experiments

After knowing Tithi, Vara, Nakshatra, Yoga, Masa Rtu, Pakṣa, Dīpeśa and Kūma Cakra one should fructify his Ritual

अविच्छन्दोदेवतान्न्यासध्यानार्घ्वनादिकम् ।

बीज शक्ति कीलकश्च ज्ञात्वा मन्त्राणि साधयेत् ।। १५ ।।

Rsi Chanda, Bija Śakti, Kīlaka Devata, Aṅga nyasa Dhyanam and Pujana should all be known before starting the Sādhana

पुत्रबान्धवदाराश्च राशिवर्णानुकूलता ।

भूतमैत्री लब्धोद्यन्त ज्ञात्वा मन्त्राणि साधयेत् । १६ ।।

Knowing the Putra, Bāndhava and Strī and the favourable signs of Rāśi and Varna. Friendship of Bhūtas and Udayānta, etc. one should start his Sādhana.

मन्त्रविद्याऽभेदरूप निदाश्च बोधरूपकम्

स्त्रीपुनपुसकादीश्च ज्ञात्वा कर्माणि साधयेत् ।। १७ ।।

The non-difference of Mantra and Vidyā, their Nidrā and Bodha forms and the male female neuter, etc. genders and these should be known before starting the Sādhana

स्वरवर्णपदद्वित्वं विदुष्यैतन्यसूतकम् ।

ह्रस्वदीर्घप्लुतादीश्च ज्ञात्वा मन्त्राणि साधयेत् । १८ ।।

Only after knowing the Varna of the Mantra, Padadvita, Āntanva Sūta and long and short Svaras, Pluta, etc. should one start his ritual

पञ्चशुद्ध्यासनप्राणायामन्यासक्षमालिका ।

दोषसंस्कारमुद्रादीन् ज्ञात्वा कर्माणि साधयेत् ।। १९ ।।

The Pañca-suddhi Asana, Pranayama Nyasa, Aksarālā faults of Mantra, purification of Mantras and Mudrā, etc. should also be known before beginning the ritual

तथैवासनदिग्बन्धनाडीबन्धादिसङ्गतिम् ।

देवताकालमुद्रादि ज्ञात्वा कर्माणि साधयेत् । २० ।।

In the same manner, after knowing the Asana, Digbandha, Nādi, Tattvasaṅgati, Devatā, Kāla and Mudrā, etc. should one fructify his ritual.

साध्यसाधककर्माणि लेखनीद्रव्यपञ्चकम् ।

स्थान यन्त्र प्रमाणञ्च ज्ञात्वा कर्माणि साधयेत् । २१ ।

Only after knowing the Sādhyā, Sādhaka, Karma, Lekhanī and Dravya all these five and also the place, Yantra and Pramāna, etc. should one indulge in the ritual

उत्पत्तिवासनावर्णमूर्तिसंस्कारसंस्थितम् ।

कुण्डद्रव्यप्रमाणादीन् ज्ञात्वा होम समाचरेत् ॥ २२ ॥

After knowing the Utpatti Vāsana, Varna, Murti, Saṁskāra Saṁsthana, Kunda and the quantity of the Homa-dravya should one perform the Homa

अग्निप्रभा धूमवर्णध्वनिगन्धशिखाकृती ।

शुभघटादिकं ज्ञात्वा कल्पयेत् शुभाशुभम् । २३ ॥

After knowing the colour of the fire and smoke, Dhvani, Gandha, Śikha, tortis and the auspicious actions etc., should one infer about the auspicious or inauspicious results

मन्त्रतत्त्वानुसन्धानदेहावेशादिलक्षणम् ।

मन्त्रोच्चारणभेदञ्च ज्ञात्वा कर्माणि साधयेत् ॥ २४ ॥

On the basis of research of the Mantra-tattva one should infer about the symptoms of Dehaveśadaḥ (impulses of the body), and also knowing the distinctions of pronunciation of the Mantra, enter into the Sādhana.

मण्डल कलसद्रव्यशुद्धि गन्धाटकदिकम् ।

दीक्षानामप्रदानादि ज्ञात्वा दीक्षा समाचरेत् । २५ ॥

After knowing the Maṇḍala, Kalaśa, Dravya-śuddhi, Gandhaṣṭaka, Dikṣa, Nāmakaraṇa, one should perform the ritual of Dīkṣā

नित्य नैमित्तिक काम्य नियम नाम वासनाम् ।

पूजाधारणयन्त्रादि ज्ञात्वा कर्माणि साधयेत् ॥ २६ ॥

After knowing the Nitya, Naimittika and Kāmya Karmas, Niyamas, Bhāvanās of the Names, method of worship and the Yantras to be meditated upon, should one perform his Sādhana.

पूजागृहप्रवेशादिकुलपूजकलक्षणम् ।

कुलद्रव्यादिशुद्धिञ्च ज्ञात्वा पूजा समाचरेत् ॥ २७ ॥

After knowing the method of entering into the abode of worship, symptoms of Kula pūjā and the method of purification of the Kula-dravyas, should one enter into worship

अन्तर्यागि बहिर्यागि घटार्घ्यस्थापनादिकम्
पञ्चपुष्पाञ्जलि देवि ज्ञात्वा कर्माणि साधयेत् । २८ ।

Antaryāga, Baharyāga, method of establishing Ghata and the Arghya-pātra and also the method of five Puṣpanjalis—these should be known before starting the Sādhana.

पात्राधारालिपिशित कलामुद्राध्वमेतनम् ।
बटुकादिवलि देवि ज्ञात्वा कर्माणि साधयेत् । २९ ।

One should perform the rituals only after knowing the Pātra Adhara, Ali (Madya) Pisit (Mamsa) Kala Mudra, Adhva ma ana and method of offering oblations to Batuka, etc.

कुलाकुलाख्यसहजशक्तिभेदश्च लक्षणम् ।
शुभलक्षणसयुक्त स्त्रीसस्कारार्चनादिकम् ।
देवि सम्मोगकालश्च ज्ञात्वा शक्ति परिग्रहेत् । ३० ।

After knowing the Kula-akuḷa movements, distinctions of Śakti, auspicious signs, method of Purifying a woman, method of worship and also the time of copulations—should one adopt the Śakti

पानभेद फलोत्सासप्रमाण स्थितिलक्षणम्
तत्त्वत्रयस्य स्वीकार ज्ञात्वा कुलसुधा विबेत् । ३१ ।

One should drink the Kula-sudha only after knowing the distinctions of drinks, their fruits, measures, situations and signs of Uḷasa and the method of accepting the three Tattvas.

चक्रप्रवेश प्रणतिं स्थितिं निर्गमनं प्रिये ।
योगिनीभोगचेष्टादि ज्ञात्वा भवति कौलिकः । ३२ ।

O My Beloved ! After knowing the method of entering into the Cakra, formalities of Salutations and the etiquette of Cakra, the norms of behaving in it, going out of it and entering into it, the Yoginīs and the actions of the Yogis, does one become a Kaulika

रत्युत्सासनकालश्च कुलदीपनिवेदनम् ।
शान्तिस्तवादिपठनं ज्ञात्वा स्यात् कुलदेशिकः । ३३ ।

Time of exhilaration of Rati, submission of the Kuladīpaka and the method of reading the pacificatory praises—after knowing all these does one become a Kuladeśika.

मिथुनानुग्रहाष्टपुष्पिणीकन्यकार्चनानाम् ।
विशेषतिथिपूजाश्च ज्ञात्वा कर्माणि साधयेत् । ३४ ।

Anugrahas of Mithuna, Aṣṭāṣṭa pujaṇa worship of Puṣpiṇī Kumārī and the kinds of worship on special days—all these should be known before starting the Sādhana.

आम्नायमेव सङ्केत पुष्पसङ्कोचमेव च ।

गुरुत्रय सम्प्रदाय ज्ञात्वा कर्माणि साधयेत् ॥ ३५ ॥

One should start his Sādhana only after knowing the distinctions of Amnāyas Samketa. Puspa-samkoca. Gurutraya and the Sect श्रौतविद्याकुलाचार मनुमेदश्च पादुकाम् ।

चरणत्रितय देवि ज्ञात्वा कर्माणि साधयेत् ॥ ३६ ॥

One should start his Sadhana only after knowing the Srauta vidya Kulacara. kinds of Mantras Padukā and the Carana tritaya स्वाधिकस्य समन्यूनकौलिकाराधनक्रमम्

सिद्धमुद्राधराद्यादि ज्ञात्वा कर्माणि साधयेत् । ३७ ।

After knowing more less or equal quantity of the order of the Kaulika worship, and also the Siddha Mantras should one indulge in Sādhana

गुर्वग्निप्रेतसंस्कारमन्त्रेति दिग्बलिक्रमम् ।

मोक्षदीपविधानादि ज्ञात्वा कर्माणि साधयेत् । ३८ ॥

After knowing the methods of Kulāgni, Preta Samskāra, Antvesthi Digbala and Mokṣadīpa should one start his Sādhana

इत्याद्या कथिता किञ्चिद्विशेषा कुलनायिक ।

सर्वेषामेव मन्त्राणां विधि साधारणक्रमः । ३९ ।

These are some special matters which have been described however O Kulanaika ' The order of the method of all the Mantras is somewhat universal

मन्त्रा पुरुषदेवा स्युर्विद्या स्त्रीदेवता प्रिये

मन्त्रा पुंसो हुफडन्ता प्राणे चरति दक्षिणे ।

प्रबुध्यन्तेऽग्निजायान्ता विद्या स्त्रीदेवता प्रिये । ४० ।

वामे प्राणे प्रबुध्यन्ते नमोऽन्ता स्युनपुसका ।

नाडीद्वयगते प्राणे सर्वे बोध प्रयान्ति च ॥ ४१ ॥

The Sex differentiation of the Mantras

The Mantras of Devatās are masculine and of the Vidyās feminine. The Mantra at the end of which occur Hum or Phat are masculine and in such Mantras the Prāna moves through the right nostril. The Mantras ending with Svahā belong to the Female Deities and in them the Prāna (Life breath) moves through the left nostril. (Idā). The Mantras ending with Namah are called neuter and in them the Prāna moves through both the nostrils.

शान्तिके मनवः सौम्या भूयिहेन्द्रमृताक्षरा ।
स्वाहान्ता स्युर्वियत्प्रायाश्चान्तेया क्रूरकर्मसु । ४२।
फट् च पुष्टो वषट् वश्ये हुफट् चैव तु मारणे
स्तम्भने च नमः प्रोक्तः स्वाहा शान्तिकपौष्टिके ४३।।

Difference of Mantras on the basis of the Desired ends

Saumya Mantras are used in the pacificatory rituals. The letters of such Mantras are so to say full of Amrita (divine essence of nectar) and at the end of these Mantras comes Svaha. In cruel rituals the Agneya Mantras are used. In rituals for prosperity Phat Mantras, in captivating rituals Vashat Mantras, in rituals for inflicting death on the enemy Ham Phat Mantras, in pacification rituals Namah Mantras and in pacificatory rituals the Svaha Mantras are used.

होमतपणयो स्वाहा न्यासपूजनयोनमः ।

मन्त्रान्ते योजयेन्मन्त्री जपकाले यथास्थितम् । ४४ ।

In Homa and Tarpana Svaha and in Nyasa and Puja Namah should be used at the end of a Mantra as required by the circumstances during the period of Japa.

शान्तिके राजते ताम्र भूजपत्रन्तु वश्यके ।

सर्वकार्येषु सौवर्ण क्रूर स्यात् प्रेतकपटम् ।। ४५।।

Silver and copper plates have been prescribed in the pacificatory rituals. In captivating rituals one should use Ashvapatra (bark of birch tree) while gold leaves can be used in all types of rituals. For cruel rituals Preta karpata (strand) is prescribed.

त्रिगन्ध शान्तिकं प्रोक्तं पञ्चगन्धश्च वश्यकं

सर्वकार्येष्वहगन्ध क्रूर वाहविषाणे च ।। ४६।।

In gandha (three fragrances) in pacificatory rituals, panchagandha (five fragrances) in captivating rituals, Astagandha (eight fragrances) in all types of rituals and vishavisa (eight poisons) in cruel rituals are prescribed.

शान्तिकं लेखनीं दूर्वा वश्यादी शिखिपुच्छिका ।

हेम्ना तु सर्वकार्याणि क्रूर स्यात् काकपुच्छिका ।। ४७।।

One should use a pen of Darva (panicum dactylon) in pacificatory rituals, of peacock's tail feather in captivating rituals, of gold in all types of rituals and of crow's tail feather in cruel rituals.

स्वगृहे शान्तिकर्म स्याद्विश्याद्य चण्डिकालये ।

सर्वकार्यं देवगृहे श्मशाने क्रूरकर्म च । ४८।।

It is prescribed to perform pacificatory rituals in one's own house, captivating rituals in the temple of goddess Candika, all types of rituals in the temple of a Deity and the cruel rituals in cremation ground.

लक्षणान्येवमादीनि ज्ञात्वा गुरुमुखात् प्रिये।

सर्वकर्माणि कुर्वीत मन्त्री तत्तत्फलान्पश्ये ॥ ४६ ॥

Knowing all these characteristics from the mouth of a Guru, O My Beloved, one should perform the respective rituals for the attainment of their fruits.

मूले प्रासादबीजश्च तरुणादित्यसन्निभम्।

उत्तमाङ्गे पराबीजं चन्द्रायुतसमप्रभम् ॥ ५० ॥

परस्परजनस्पर्शजनितानन्दनिर्भरम्।

भूलादिब्रह्मरन्धान्त अनवच्छिन्नरूपिभिः ॥ ५१ ॥

परामृतरसासैकं सिक्तमापादमस्तकम्

आत्मानं भावयेन्नित्यं स भवेदजरामरः ॥ ५२ ॥

एव ध्यात्वा कुलेशानि सर्वकर्माणि साधयेत्।

सिद्ध्यन्ति तरसा देवि नात्र कार्या विचारणा ॥ ५३ ॥

Dhyānās for various rituals

Contemplating in the Muladhāra the Prasāda-bija, luminous as young Sun, and in the head the Parā-bija of the brilliance of millions of Moons, one who experiences the exhilaration of the Bliss originating out of the mutual contact of these two, and thus feels completely drenched from head to feet by the Parāmrta-rasa, continuously flowing from the Muladhara to the Brahmarandhra, becomes immortal and remains perpetually young. O Kuleśāni 'contemplating thus one who performs Sadhana of all the rituals, soon obtains the fructification of all his desires—there is no doubt about it.

ध्यानभेदं प्रवक्ष्यामि सर्वसिद्धिकरं प्रिये।

ईप्सितं लभते येन पूजाहोमादिकं विना ॥ ५४ ॥

Pure (Sāttvika) Dhyanā and its Fruits

O My Beloved ' I shall now tell the distinctions of all-fructifying Dhyanā from which one can get the desired fruits even without Pūja and Homa, etc.

स्थाने मनोहरे देवि साधकः स्थिरमानसः।

स्थितो भृङ्गासने ध्यायेद् गुरुवन्दनपूर्वकम् ॥ ५५ ॥

मस्तकस्थितसम्पूर्णचन्द्रमण्डलमध्यगम्,

श्रीप्रासादपराबीजं षोडशस्वरसंयुतम् ॥ ५६ ॥

शुद्धस्फटिककूर्पूरकुन्देन्दुधवलं प्रिये।

सर्ववन्दितं सञ्जातसुधाप्लावितविग्रहम् ॥ ५७ ॥

आत्मान भावयेन्नित्यं निश्चलेनान्तरात्मना ।

सर्वारिष्टं विलीयेत् शुभश्रीपुष्टिकारकम् ॥ ५८ ॥

The Sadhaka should, with composed mind, sit in a comfortable posture at some pleasant place. Then, after worshipping the Guru, he should contemplate upon the brilliant full Moon situated in his head. In the centre of the Moon's disc he should then concentrate upon the Śrī Prāsada parā-bija, white like pearl, crystal, camphor, Kunda flower and Moon and containing the sixteen vowels. He should then imagine with concentrated mind as his body completely drenched with the nectar flowing out of that Moon. Thus all his ill-effects would be destroyed and he would be benefitted with the auspicious Śrī and nourishment.

श्रीप्रासादपराभन्त्रमष्टोत्तरसहस्रकम् ।

तरुणोत्थाससहितो मण्डलं पूजयेत् प्रिये ॥ ५९ ॥

O My Beloved ! Associated with the exhilaration of youth he should perform 1008 Japas of the Prāsada-parā Mantra and worship the Mandala.

अपमृत्युमहारोगजरामरणजं भयम् ।

ग्रहापस्मारवतालभूतोन्मादादिजं भयम् ॥ ६० ॥

जित्वाधिभ्याधिरहितं पुत्रपौत्रसम्बन्धितं ।

जीवेद्द्वर्षशतं साद्धं पूजितं सर्वमानव ॥ ६१ ॥

Thus, rid of all the ill-effects of Grahas, epilepsay, hysteria originating from the effect of evil spirits and all other mental and physical diseases, the Sadhaka would live a prosperous life blessed with sons and grandsons. Besides, he would be worshipped by all men.

अमृतं बुध्यते शास्त्रं कविता निर्मला भवेत् ।

चिन्मयो जायत साक्षाम्नात्र कार्या विचारणा ॥ ६२ ॥

He develops the capacity to understand the unheard Śāstras, can compose good poetry and undoubtedly becomes pure intelligence itself.

ज्वरोन्मादादिरोगेषु जपेच्छिरसि चिन्तयन् ।

शूलवातव्रणग्रन्थिभूत्रकृच्छ्रादिसम्भवे ।

तत्तत्स्थानेषु देवेशि पूर्ववच्चिन्तयन् जपेत् ॥ ६३ ॥

In the diseases like fever and neurosis the Sādhaka should perform Japa while contemplating in the head. In case of pain, wind-trouble, abscess, clotting or painful discharge of urine, he should, O Devesī, concentrate upon the affected part and perform Japa.

महारोगेषु जातेषु सर्वाङ्गेषु विचिन्तयेत्
तत्क्षणाच्छान्तिमायान्ति रोगा सर्वे न सशयः । ६४ ।।

In case of some great disease he should concentrate upon all the organs of the body. This would undoubtedly relieve him of all his maladies.

दशेन्द्रियेषु यो ध्यायेत्स भदिन्द्रियसंगतम् ।
यत्र बीजं स्मरेत्तत्र तत्फलं भवति ध्रुवम् ॥ ६५ ॥

Contemplation on the ten Indriyas makes the Indriyas healthy and balanced. Wherever the Bija is contemplated there the respective fruits are indubitably obtained.

सदा यश्चिन्तयेन्मूर्ध्नि स भवेदजरामरः ।
सर्वरोगाहरणं विद्यारोग्यप्रदं प्रिये ॥ ६६ ॥
अस्मात् परतरध्यानं नास्ति सत्यं न सशयं
सात्त्विकध्यानं ज देवि फलमेतदुदीरितम् ॥ ६७ ॥

One who contemplates on the Mūrdhā (top of the head) becomes immortal and ever young. O My Beloved ! This is the Dhyāna which destroys all the diseases and provides health and knowledge. This is undubitably true that there is nothing superior to this. This veritably is the fruit of pure or Sāttvika Dhyāna.

शान्तिकर्माणि सर्वाणि विधिनानेन कारयेत् ।
विधिनानेन देवेशि सौभाग्यमतुलं भवेत् ॥ ६८ ॥

O Devetī ! One should adhere to this method in all the pacificatory rituals. One truly gets infinite fortunes from this method.

द्वादशाधारपद्मेषु द्वादशस्वरसंयुतम् ।
बीजं सञ्चिन्तयेद् यस्तु स भवेदजरामरः । ६९ ॥

Rajasa Dhyana and its fruit

By contemplating on the Bijas associated with twelve Svaras (vowels) in the twelve basa lotuses the Sādhaka becomes immortal and ever-young.

षडधारेषु षडदीर्घयुक्तं बीजं विचिन्तयेत् ।
षडाधारस्थदेवीभिः पूज्यते कुलनायिके ॥ ७० ॥

O Kulānāyike ! By contemplating upon the Bijas associated with six large Svaras in the six basas, the Sādhaka is worshipped by the Devis residing in these basas (lotuses).

हृत्पद्मकर्णिकामध्ये सूर्यमण्डलसंस्थितम् ।
पराम्राप्तादबीजन्तु तत्क्षणारुणसन्निभम् ॥ ७१ ॥
जवाबन्धूकसिन्दूरपद्मरागप्रभोज्ज्वलम् ।
पञ्चविंशतिभिः स्पर्शाक्षरैः सवीतमम्बिके ॥ ७२ ॥

तत्प्रभापटलच्छायाव्यक्तीकृतजगत्त्रयम् ।

आत्मानश्च स्मरेद्देवि निश्चलेनान्तरात्मना ॥ ७३ ॥

Situated in the centre of the pincarp of the heart lotus is the Sun. One should contemplate upon the Parā-prāsāda bija situated in that sun and shining like a young Sun whose brilliance is reddish like the Java flower (Chinese rose) *Bandhuka* *Pentapetes phoenicea*) *Sindūra* and *Padma rāga* (lotus-hue) From its brilliance the three worlds also appear reddish. Now one should feel his own Inner Self engrossed in the brilliance of that Bija.

पराप्रासादबीजन्तु तरुणेत्ताससयुत ।

अष्टोत्तरसहस्रन्तु मण्डल प्रजपेत् सुधी ॥ ७४ ॥

Thereafter, associating himself with the exuberance of youth (*Tarunollāsa*), the *Sādhaka* should perform 1008 Japas of *Parā-prāsāda-bija*.

देवदानवगन्धर्वसिद्धकिन्नरगुह्यकान् ।

विद्याधरान्मुनीन् यक्षान् नागानप्सरसः स्त्रिय ॥ ७५ ॥

सिंहव्याघोरगेन्द्रादीनन्यान् दुष्टमृगानपि ।

वश्यान् करोत्यसन्देह किं पुनर्मानवादिकान् ॥ ७६ ॥

From this ritual even the Gods, demons, *Gandharvas*, *Siddhas*, *Kinnaras*, *Guhyakas*, *Vidyādharas*, *Munis*, *Yaksas*, *Nagas*, *Apsaras*, ladies, carnivorous animals like lions, tigers and snakes are all captivated, then what to say of men.

महदैश्वर्यमाप्नोति स्वर्गभोगादिकं प्रिये ।

यस्य भूर्धि स्मरन् जप्यात् स वश्यो जायते हठात् ॥ ७७ ॥

O My Beloved. The *Sādhaka* receives great splendour and heavenly enjoyments. For whomsoever a Japa is performed with contemplation in the head, he is captivated very soon.

राजसध्यानजं देवि फलमेतदुदीरितम् ।

वश्यकर्माणि सर्वाणि विधिनानेन करायेत् ॥ ७८ ॥

Such has been said to be the fruit of *Rājasa Dhyāna*. In all the captivating rituals one should adhere to this method.

सर्ववश्यकरं देवि सर्वैश्वर्यफलप्रदम् ।

अस्मात् परतरं ध्यानं नास्ति सत्यं न शक्यं ॥ ७९ ॥

O Devi ! This fructifies all the captivating rituals and gives the fruit of all the splendours. This is undubitably true that there is no better *Dhyāna* than this.

लिखेत्त्रिकोण षट्कोण अष्टरश्च महीपुरम् ।

मूलमन्त्र लिखेन्मध्ये साध्यनामसमन्वितम् । ८० ।।

Tamasa Dhyāna and its Fruit .

Constructing a Triangle a hexagon an octagon and a Bhūpura, one should in its centre write the Mula Mantra along with the name of the Sadhya (name of a thing or person desired ,

षट्कोणेषु षडङ्गानि विलिखेत् परमेश्वरि ।

केशरेषु स्वरानष्टौ वर्गान् पत्रेषु पार्वति ।। ८१ ।।

O Paramesvari ' In the six angles should be written the six limbs O Pārvaṭi, the eight Svaras should be written in the filaments and squares in the petals.

भूगृहस्य चतुष्कोणे विलिखेन्मूलमम्बिके ।

पञ्चवर्णरजोमिश्रं शुभं दृष्टिमनोहरम् ।। ८२ ।।

O Ambike ' In the four corners of the Bhūgrha the Mūla Mantra should be written and with dust of five colours the Yantra should be beautified

एव यन्त्रं समालिख्य विधिवन्मन्त्रवित्तम् ।

एकत्रिंशद्वसुचतुःकलसान् स्थापयेत् प्रिये ।। ८३ ।।

मध्यादिकतुरस्वान्तं द्वात्रिंशत् कलसान् प्रिये ।

अथवाष्टादशेशानि सप्त वा दश वा प्रिये ।। ८४ ।।

चतुरो वाप्यथैकं वा कुर्यात् साधकसत्तम ।

The knower of Mantras should write a Yantra in the above manner Then in the centre of the Yantra and the four corners of the Bhupura he should establish, O My Beloved, one, three, six, eight and four—thus twentytwo Kalaśas in all respectively Or else, according to his capacity, he may establish 18 10, 7, 4 or even only one Kalaśa.

अस्थिरक्तशिरातन्तुमृण्मास रुधिरं जलम् ।। ८५ ।।

चर्मवस्त्रशिलाकूर्मकारिकेलफलं शिरः ।

मन्त्रप्राणसमायुक्ता यजेत् कलसदेवतान् ।। ८६ ।।

सावित्रीनापराक्तानि मातरो नैरक्षान्विता ।

विदिक्षुः गुरुविघ्नेशदुर्गाक्षेत्रपतीन् प्रिये । ८७ ।।

कलमेषु समभ्यर्च्य विधिवन्मन्त्रवित्तम् ।

अभिषिञ्चेत् प्रियं शिष्यं सर्वपापप्रशान्तये ।। ८८ ।।

O My Beloved ' Thereafter, all these Kalaśas should be filled up according to the prescribed manner with *Asthī* (bone), *Rakta* (blood) *Śira* (veins) *Tantu* (fibres) *Carma* (skin) and *Vastra*

(cloth ,, etc. Then a knower of Mantras should properly worship with duly consecrated *Prana pratistha* Mantra the Kalaśa-devatās and their member deities, Bhairava with Mothers and also Gaṇeśa and the Dikpālas in the various cardinal points. Thereafter for the pacification of all the sins, the beloved Sīsyā should be consecrated with the water of the Kalaśas

आयुःश्रीकान्तिसौभाग्यविद्यारोग्यादिक भवेत्
राजाभिषिक्तो लभते चतुःसागरगा महीम् ॥ ८६ ॥

Thus the Sādhaka obtains long life, wealth, radiance, good fortune, knowledge and freedom from diseases, etc. A King consecrated thus obtains suzerainty over the earth spreading up to the oceans in all the four directions

अकिञ्चनोऽभिषिक्तश्च महदेश्वर्यमाप्नुयात् ।
बन्ध्याभिषिक्ता लभते पुत्रं सर्वगुणान्वितम् । ८७ ॥

Thus consecrated a poor gets splendour and a sterile woman gets sons possessing all the good qualities

भूतापमृत्युरोगाद्या विनश्यन्ति न सहायः
त्रिलोहे वापि भूर्जे वा लिखित्वा यन्त्रमुत्तमम् ॥ ८९ ॥
विधूत बाहुना देवि सर्वरक्षाकर भवेत् ।
आयुःशरीरोग्यमैश्वर्यं विद्यालाभ यशो जयम् । ९० ॥
यद् यत् स्वमनसोऽभीष्टं तत्तदाप्नोत्यसहायः

It undoubtedly drives away all the disturbances of evil spirits, untimely death and diseases, etc. If this Yantra, written on three metals (*Trilauha*) or bark of the burch tree, is tied in the arm, then it provides protection against everything and whatever the Sādhaka desires he undoubtedly gets it

खड्गचर्यं वयस्त्वम् यक्षिण्यञ्जनपादुकाम् ॥ ९३ ॥
अणिगाद्यष्टसिद्ध्यादि महारसरसायनम् ।
सजीवयोगपुटिकाप्रमुखाखिलसिद्धयः ॥ ९४ ॥
पराप्रासादमन्त्रजौदृश्यन्ते नात्र सहायः ।
षट् कर्मणि प्रयुञ्जीत नान्यथा भवति प्रिये ॥ ९५ ॥

Captivation of sword, stoppage of aging, Yakṣaṇi-siddhi, Añjana-siddhi, Pādukā-siddhi, Amṛtā, etc. eight great attainments, great chemicals and medicinal formulae, tablets capable of reviving the dead—all these major attainments easily come to the knower of Parā-prāsāda Mantra. The Sādhana of Śatkarmanas (six rituals for the desired aims) never goes useless

पीतद्रव्यैर्हरिद्राद्यै समित्पत्रफलादिभिः

जुहुयात् पूर्ववन्मन्त्री देवताध्यानतत्परः । ६६ ।

वाक्श्रोत्रगतिदृक्सेनानदीग्रहरिपूज प्रिये

नानादुष्टमृगान् देवि स्तम्भयेन्नात्र सशयः । ६७ ।

Meditating over the Devatā, a Sādhaka should perform Havana as before with turmeric and other yellow materials, fuel, wood, fruits and leaves. This undoubtedly immobilises speech, hearing, movement, vision, air, y river, planets, enemy and various other harmful animals, etc.

ग्रहदेगादिदुष्टानां विनाशनकर प्रिये

अस्मात् परतरं ध्यानं नास्ति सत्यं न सशयः । ६८ ।

O My Beloved ! There is no better Dhyāna than this for the purpose of destroying the planetary calamities, diseases and evil persons. This is true and there is no doubt about it.

तामसध्यानजं देवि फलमेतदुदीरितम् ।

दुष्टमारणककर्माणि विधिनानेन साधयेत् । ६९ ।

O Devi ! Such has been said to be the result of Tāmāsa Sādhana. One should use this very method for inflicting death upon the evil persons or enemies.

इत्यादि ध्यानभेदेन ज्ञात्वा गुरुमुखात् प्रिये ।

षट् कर्माणि प्रयुज्जीत नान्यथा वीरवन्दिते । ७० ।

O My Beloved ! Knowing these distinctions of Dhyāna from the mouth of a Guru alone should one indulge in the practice of the Ṣaṭkarmas, not otherwise.

खदिरश्चेतमन्दारसितभानुसमिद्धरैः ।

पलाशोऽुम्बराश्चत्थप्लक्षापामागसत्त्वयै । ७०१ ।

नन्द्यावत्सिताम्भोजहयारिकुसुमादिभिः ।

सितैरन्यै शुभैर्द्रव्यै समित्पत्रफलान्तर । ७०२ ।

भक्ष्यैश्च पायसैर्दूर्वासहितैस्तिलतण्डुलैः ।

मधुरत्रयसयुक्तैर्मन्त्रवित् कुलनायिके । ७०३ ।

Method of Havana in the Pacification, Captivation and Attraction, etc. Rituals.

O Kulānāyike ! A Sādhaka should perform Havana with the samudha (fuel) of Khadira (*Acacia catechu*), Śveta-mandara (*Erithrina Indica*), Palasa (*Curcuma zedoaria*), Udumbara (*Ficus glomerata*), Aśvattha (*Ficus religiosa*), Pippala also called *Ficus*

reigna Plaksa *Ficus* *the* *torus* *Aparna* *A* *...*
aspera, white lotus and other white flowers to it. It should be
 boiled in milk with sugar. *Madhura* *traya* *sakha* *...*
 clarified butter) and rice to be mixed in *Sara*.

एकेन वाथ सर्वेषां तत्कार्यगुरुलाघवम्

ज्ञात्वा देवि सहस्रन्तु जुहुयादथ पञ्च वा । १०४ ।

According to the purpose as it may be big or small, one should
 with all the above materials or with one pour one, three or
 thousand oblations.

अयुत नियुत वापि प्रयुत वा कुलेश्वरि ।

तत्तत्कर्मोदिते कुण्डे संस्कृतं हव्यवाहने । १०५ ।

आवाह्यं देवतामस्मिन् ध्यात्वा सावरणं प्रिये ।

विधिवज्जुहुयाद्देवि तद्गतेनान्तरात्मना । १०६ ।

(O Kuleswari—invoking and contemplating upon the Deity
 with the writings of a Sadhaka should, in the proper time, performed the
 methodically and with concentrated mind, pour ten thousand, one
 lakh or ten lakh oblations as may be prescribed for the ritual in
 question.

सर्वरोगघ्नोन्मादापस्मारोत्पातयश्मजम् ।

सर्वदुःखप्रशमनं तत्क्षणाग्रात्रं सशयम् । १०७ ।

अनेन सर्वशान्तिश्च ज्ञानं विद्या लभेत प्रिये ।

All the diseases like hysteria, epilepsy, phthisis and all other
 troubles are undoubtedly driven away from this ritual immediately.
 O My Beloved—One obtains from this all kinds of peace, knowledge
 and learning.

कदम्बाशोकवकुलपुष्पागन्धमधूकजै । १०८ ।

चम्पकद्वयफलाशपाटलश्रीकपित्थकै

मालतीमल्लिकाजातिबन्धूकारुणपङ्कजै । १०९ ।

कङ्काशारुणमन्दारयूथिकुन्दजवादिभिः ।

सनारिकेलकदलीदाक्षक्षुपृथुकैरपि । ११० ।

सन्दिनागुरुकपूररोचनाकुङ्कुमादिभिः ।

रत्नैरन्यैः शुभद्रव्यैः समिधृतफलोद्भवैः । १११ ।

पूर्ववज्जुहुयाद्देवि विधिवन्मन्त्रवित्तमं

महीपतींश्च पुरुषान् कान्ता यौवनगर्विता । ११२ ।

सिंहान् भक्तान् तथा व्यग्रान् मृगान् दुष्टान् गजानपि ।

सिद्धदेवाप्सरसोयक्षगन्धर्ववनितास्तथा

देवानपि कुलेशानि वशयेन्नात्र सशयः ॥ ११३ ॥

The knower of Mantras should perform Havana in the prescribed manner with Kadamba (*Nauclea Cadamba*), Aśoka (*Forstia Ashoka Roxb.*), Agastya (*Agastis grandiflora*), Punnaga (*Rottleria tinctoria or calophyllum inophyllum*), Ama (*mango*), Madhūka (*Bassia latifolia*), Campā (*Michelia Campaka*), Palāśa (*Curcuma zedoaria*), Bilva (*Aegle Marmelos*), Pātala (*Bignonia Suveteus*), Kapūtha (*Feronia elephantum*), Mālati (*Jasminum grandiflorum*), Mallikā (*Wrightia antidysenterica*), Jāti (a kind of jasmine), Bandhūka (*Pentapetes phoenicea*), red lotus, Kalhara (*Nymphaea lotus*), red Mandāra (*Erithina Indica*), Yūthi (*Jasminum auriculatum*), Kunda (*Jasminum multiflorum*), Japā (China rose), Narkela (coconut), Kadali (*Musa sapientum*), Drākṣa (Grapes), Ikṣu (sugar cane), Prithvika (a species of grain), Candana (Sandal), Aguru (*Aquilaria agallocha*), Karpūra (Camphor), Rocanā (Yellow pigment more commonly called Go-rocanā), Kumkuma (*Crocus sativus*) and fuels of other auspicious red materials, flowers, leaves, fruits, etc. From this, O Kuleśvari, the king, ladies proud of their youth, men, lions, tigers, other injurious animals, elephants, Siddhas, Devas, Apsaras, Yakṣas, Gandharvas and their females—all these are undoubtedly captivated.

वाजीलवणहोमेन स्त्रियमाकर्षयेद् ध्रुवम् ।

विधिनानेन देवेशि सौभाग्यमुत्तम लभेत् ॥ ११४ ॥

Havana of Bājī lavana definitely attracts the ladies and one gets superior fortune with this method.

बहुनात्र किमुक्तेन त्रिषु लोकेषु मन्त्रिणाम् ।

अनेन मन्त्रसजेन नासाध्य विद्यते क्वचित् ॥ ११५ ॥

The Knower of Para-prasāda Mantra is liberated in this very life .

There is no use saying too much. With this king of Mantras there remains nothing unattained for a Sādhaka.

ऊर्ध्वान्नायैकनिष्ठात पराप्रसादमन्त्रवित् ।

कुलार्णवार्थतत्त्वज्ञो जीवन्मुक्तः कुलेश्वरि ॥ ११६ ॥

O Kuleśvari ! One adept in Ūrdhvāmnāya, knower of Parā-prasāda Mantra and the knower of the essential meaning of Kulārnava is liberated in this very life.

सुतीर्थे वाप्यतीर्थे वा जलमध्येऽपि वा वसन्
पराप्रासादमन्त्रज्ञो मुक्त एव न सहाय । ११७ ।

The knower of the Parā-prāsada Mantra remains always liberated whether he lives in a holy or unholy place or even in the middle of water there is no doubt about it.

दिवपीठक्षत्रमुद्रादिबृक्षवल्लीमठादिकाः ।

पूरभैरवदेव्यश्च ऊर्ध्वाम्नायस्य पार्वति ।। ११८ ।।

Methods of causing enmity, aversion and death

O Pārvaṭi ! One should first know the Bhairava and the Devis of the cardinal points, Pithas, Sacred places, Mudrās, Mathas and the Ūrdhvāmṇāya.

निम्बकारस्करोन्मत्तकण्टकीविप्रदन्तिभिः ।

अस्थिकण्टकवृक्षाद्यैर्द्व्यैरशुभसाधने ।। ११९ ।।

वटुकैः कृष्णवर्णैश्च समित्पत्रफलान्तरैः ।

गृहभूमिधिताङ्गारत्रिकट्वन्मधिताञ्जने ।। १२० ।।

उन्मत्तरसससितैः पिष्टा सम्यक् प्रसेधितैः ।

साध्यपादपरजोभिश्च धिताभस्मसमन्वितैः ।। १२१ ।।

साध्यप्रतिकृतिं कुर्यादेकनक्षत्रवृक्षजाम् ।

सम्यक्प्रतिष्ठिताप्राणा कुण्डस्योपरि लम्बयेत् ।। १२२ ।।

सनेत्तत्प्रतिमा मन्त्री कुण्डस्याधो यथाविधि ।

मत्नीमसेन मनसा चोग्रदृष्टिरमर्षण ।। १२३ ।।

धितानले विषतरु सप्तकाष्ठसमेधितैः ।

तद्दध्यैर्जुहुयाद्देवि विधिवन्मन्त्रवित्तम ।। १२४ ।।

कुर्याद्विद्वेषणोष्णाटमारणानि न सहायः ।

The Nimb (*Azadirachta Indica*), Kāraskara (a poisonous plant), Unmatta (*Pterospermum acerifolium*), Kāntakī (name of various thorny plants), Vipra-danta (tooth of a brahman), Asthi (bone), various prickly plants and other inauspicious materials, or black globules, various fuels, leaves, fruits—all these along with kitchen-smoke, embers of funeral pyre, and colyrium of Trikatu (three bitter things, i. e. black pepper long pepper and dried ginger) should be well soaked in the juice of Unmatta (*Pterospermum acerifolium*) and then ground well. Taking this paste and also the dust from beneath the foot of the Sādhya (against whom the ritual is directed) and ashes of the pyre—all these be mixed up and a model of the Sādhya made out of this thick paste. Now invoking life into

this mode, it should be buried under the firepit. Then with malicious mind, fiery gaze and angry attitude the Sadhaka should make a fire from seven poisonous woods. In this fire he should then perform Havana with the above mentioned materials. This would undoubtedly cause enmity, aversion and death.

शान्तिके सात्विक देवि श्वेतवर्णं विचिन्तयेत् । १२५॥

वश्ये तु राजस देवि रक्तवर्णं विचिन्तयेत् ।

तामस क्लृकार्येषु कृष्णवर्णं विचिन्तयेत् ।। १२६।।

Contemplation of white etc. colours in Pacifying, etc. rituals.

One should contemplate upon Sāttvika white colour in pacifying rituals, on Rājaska red colour in captivating rituals and on Tāmaska black colour in cruel rituals.

आत्मरक्षां पुरा कृत्वा पश्चात् कर्माणि साधयेत् ।

योऽन्यथा कुरुते मोहात् स भवेद्द्वेषतापशु ।। १२७॥

The Sadhaka should take all the measures of self protection and start the rituals only afterwards. One who, out of delusion, does not do so, becomes an animal of the Gods.

तस्माद्देवि महाशोढान्यास पूजा बलि सुधी ।

कृत्वा कर्माणि कुर्वीत नान्यथा वीरवन्दिते । १२८॥

Therefore, O Devi! a wise Sadhaka should start the rituals only after performing the Maha-shodha nyasa, worship and Bali.

मूलाधारसरोजान्तर्वर्द्धिमध्यगतं प्रिये ।

पराप्रासादबीजं तत् कल्पयन्ताग्निसमप्रभम् । १२९॥

Contemplating upon the Fire in the Centre of the Mūlādhara lotus one should then contemplate in its centre the Para prasada bija in conjunction with ten pervading letters and brilliant as the fire of the final dissolution.

प्रतिलोमसु सवीत दशभिर्व्यापकाक्षरैः ।

स्वयं कलान्तलसमं सर्वभूतभयङ्करं । १३०॥

दक्षिणाशामुखो भूत्वात्पुद्गद्विपत्नीमसं

यौवनोत्लाससहितं पराप्रासादसङ्गकम् ।। १३१॥

मन्त्रं मण्डलकं जप्यादद्योत्तरसहस्रकम् ।

Method of destroying those causing injury.

Assuming like the fire of the final dissolution a fearful attitude towards all the organisms a Sadhaka facing southwards with fiery gaze and associated with the exuberance of youth should perform 1008 Japas of the Mantra group called Para-prasada.

अनिष्टकारिण सत्त्वान् कलहायासकारिण । १३२ ।

वृथा द्वेषकरान् क्रूरान् सपर्याविघ्नकारिण

भूतेष्वग्नहवेतालान् पिशाचान् यक्षराक्षसान् । १३३ ।

इत्यादिदुष्टजन्तूश्च सदा कुलेशकरान् परान्

तद्वद्विन्ध्यपतिताग्निर्द्वग्धाश्च चिन्तयेत् ।

क्षणेन नाशमायन्ति शलभा इव पावके । १३४ ।

One should contemplate all the injurious beings like persons those causing strife and pain baselessly envious causing disturbances in worship evil spirits secondary planets goblins ghosts, Yakshas, Rakshasas and all other harmful beings as taking in that fire and getting burnt up. Thus they are destroyed in a moment just like moths in fire.

यस्यमूर्ध्नि स्मरेद्बीजं स मृत्युमधिगच्छति ।

ध्यानेनानेन देवेशि कालादीन्पि नाशयेत् । १३५ ।

O Devesi ! In whose head this Bija is contemplated obtains the death. From this Dhyaana even Death (Kala) itself is destroyed.

इति ते कथितं किञ्चित् काम्यकर्मविधिं प्रिये ।

समासेन कुलेशानि किं भूय श्रोतुमिच्छसि ॥ १३६ ॥

O My Beloved ! Thus told to You in brief the rituals regarding desired objectives. O Kuresam ! Now what else You want to hear

इति श्रीकुलार्चने निर्माणमाक्षद्वार महारहस्ये

सर्वांगमात्मभास्वते महादेवक्षत्रन्ध पञ्चमखण्डे

उर्ध्वार्चनगतन्त्रे काम्यकर्मविधानं नाम

षोडश उल्लासः ॥ १६ ॥



सप्तदश उल्लासः

श्रीदेव्युवाच ।

कुलेरा श्रोतुमिच्छामि गुरुनामदिवासनाम् ।

तत्त्वं कुलपदार्थानां वद मे परमेश्वर ॥ १ ॥

Śrī Devī said O Kuleśa ' I want to hear about the Bhāvanā (Contemplation) of the Guru and Names, etc O Paramēśvara ' Also tell me the essence or truth of Kula-dravyas.

ईश्वर उवाच ।

शृणु देवि प्रवक्ष्यामि यन्मा त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण कुलज्ञानं प्रकाशते ॥ २ ॥

Īśvara said Listen, O Devī ' I am telling You what You have asked Knowledge of Kula is attained by merely hearing it

नमस्ते नाथ भगवन् शिवाय गुरुरूपिणे ।

विद्यावताएससिद्धये स्वीकृतानेकविग्रह ॥ ३ ॥

नारायणस्वरूपाय परमात्मस्वरूपिणे ।

सर्वाज्ञानतमोभेदभानवे सिद्धनाय च ॥ ४ ॥

सर्वज्ञाय दयाकृत्प्रविग्रहाय शिवात्मने ।

परत्रेह च भक्तानां मय्यानां भावदायिने ॥ ५ ॥

गुरस्तात् पार्श्वयोः पृष्ठे नमः कुर्यान्मुपर्वध ।

सदा सच्चिदरूपेण विधेहि तव दासताम् ॥ ६ ॥

Prayer of Gurudeva '

Bow to Thee O Lord, O God Śiva in the form of Guru who assumes the numerous forms for the purpose of the manifestation and fulfilment of the Supreme Knowledge Who art the form of Nārāyaṇa, who art the form of the Supreme Self who art S n dispelling darkness of all ignorance who art charged with Cit, who knowest all, who art the embodiment of compassion, who art the Auspicious and giver of what is auspicious to all the devotees here and beyond. I Bow to Thee in front at the sides, at the back, above and below As Sat Cit ordain that I may ever remain Thy servitor

गुरुब्दस्त्वन्धकारः स्यात् रुशब्दस्तन्निरोधक
अन्धकारनिरोधत्वात् गुरुरित्यभिधीयते ॥ ७१ ॥

Contemplation of Guru, etc Names

Guru The syllable Gu signifies darkness, ru what restrains it
He who restrains darkness of ignorance is the *Guru*

गकारः सिद्धिदः प्रोक्तो रेफः पापस्य दाहक ।
उकारो विष्णुरित्युक्तास्त्रतयात्मा गुरु पर । ८॥

G signifies giver of fulfilment, r server of sin, u Vishnu He who
contains all the three in himself is the Supreme *Guru*

गकारो ज्ञानसम्पत्ती रेफस्तत्र प्रकाशकः ।
उकारः शिवतादात्म्य गुरुरित्यभिधीयते । ९ ।

G signifies wealth of knowledge, r illuminator, u identity with
Śiva. He who contains these in himself is the *Guru*

गुह्यागमात्मतत्त्वान्वनद्धाणा बोधनादपि ।
रुद्रादिदेवरूपत्वाद्गुरुरित्यभिधीयते ॥ १० ॥

Because he brings understanding to those who are blind to the
Truth of the Self and of the Āgamas that are secret (*guhya*) and
because he is the form of Gods like Rudra, he is called the *Guru*

स्वयमाचरते शिष्यानाकारे स्थापयत्यपि ।
आचिनोतीह शास्त्रार्थानाचार्यस्तेन कथ्यते ॥ ११ ॥

Ācārya He conducts (*acarate*) according to the Norms of
Truth and establishes his disciples in it—the *ācara*, and he assembles
(*ācinoti*) the various connotations of the Śāstras, therefore he is
called the *Ācārya*.

चराचरसमासन्नमध्यापयति यः स्वयम् ।
यमादियोगसिद्धत्वादाचार्य इति कथ्यते ॥ १२ ॥

He who himself teaches all that comes to him, moving and
unmoving (*carācara*) and who is perfect in Yoga of *Yama*, etc. is
called *Ācārya*.

आत्मभावप्रदानात्तु रागद्वेषादिवर्जनात् ।
ध्यानैकनिष्ठचित्तत्वादासाध्य इति कथ्यते ॥ १३ ॥

Aradhya Because he gives the consciousness of Self
(*ātmbhāva*), because he has rejected likes and dislikes
(*rāga dveṣa*), and because his mind is centred solely in meditation
or *dhyāna*, he is called *Aradhya*.

देवतारूपधारित्वाच्छिष्यान्ग्रहकारणात् ।

करुणामयमूर्तित्वाद्देशिक कथित प्रिये । १४ ।

१. *Deśa* (Country) Because he wears the form of the deity
 २. *Deśa* (Country) Because he bestows grace on the disciples and because
 ३. *Deśa* (Country) Because of his surpassing greatness (karatā) he is called Deśa-
 स्वान्त शास्त्रिसमन्नीलत्परत्वाच्चेति न नात् ।

मिश्रयाज्ञानविहीनत्वात् स्वाभीति कथित प्रिये १५।

He is so excited by inner *virtù* peace and inner harmony that he is proud and because he is devoid of false knowledge *in* *ignorantia* he is called *virtu*.

मनी शोभादिदूरत्वाद्वादादियज्जनात् ।

शां १॥१॥णिषु सादृश्याद् रभ्यत्वाच्च महेश्वर ।। १६ ।।

॥ ३ ॥ *Maheśvara*. Because he is devoid of the pleasures of *śuddhamaithun* (1), because he rejects dry argument and the *śūdras* (2), because of his likeness to a mule (3), and because he is preoccupied (4), he is called Mahesvara.

श्रीमोक्षज्ञानदासतत्त्वाभाद्वह्यात्मबोधनात्

स्थायित्वज्ञानावच्छेदत्वात् श्रीनाथ कथित प्रिये । १७ ।

1. *Sat* that Because he imparts the knowledge of prosperity (*sat*)
 2. *vid* that Because he instructs on *vid* *Brahman* and *Atr* and
 3. *ya* that Because he is member of the teaching *athagata*, I ignore
 he is O My Beloved, called Srinatha

देशकालादिरोधेन वतमानात् कुलागमे ।

दशीकृतजगज्जीवादेव इत्याभिधीयते । १८ ।

Deva—Because he crosses the limits of space and Time (*deva*—because he has acquired control (*vas kṛta*) over the world and the Jīva, he is called *Deva*.

भवभाषाप्रशमनान् टङ्कारेन्दुकशेखरात्

रक्षणात् कमनीयत्वात् भङ्गारक इतीरितः । १६ ।

Bhattacharya—Because he removes the bonds of the world
(*Bha*)—because of the mark of the firm of the (circular) on
his head because he protects (*raksha*) is charming (*kanhya*)
he is called *Bhattacharya*

प्रगृप्तागमवेदान्तरहस्यार्थविभाषनात्

भुक्तिमुक्तिप्रदानाच्च प्रभुरित्यभिधीयते । २० ।

Prabhu—Because he deliberates upon the knowledge of the mystic purport of Vedānta and the Agamas which are well-guarded *pragatya*—and because he grants enjoyment (*bhukti*) and liberation, he is called *prabhu*.

योनिमुदानुसन्धानात् प्रस्फुरन्मन्त्रवैभवात्
गीर्वाणगणपूज्यत्वादयोगीति कथितं प्रिये । २१।

Yogi O My Beloved ! Because he throbs with the glory of the Mantra due to the practice of *yoni-madra* and because he is adorable by the host of the gods (*gavyana-gana*) he is called *yogi*.

सन्नदु खपरित्यागात् यत्र कुत्राश्रमाश्रयात्
मिथ आत्मनिबन्धत्वात् सयमीत्यभिधीयते ।। २२।

Sanyami Because he rejects misery due to attachment (*sahgata-dukkha*) because he is indifferent to the stages of life (*asrama*) he may happen to be in (*satrakutra*) because he fastens to the Self in privacy (*mithah*) he is called *sanyami*.

तत्त्वस्वरूपननात् परिवाददिवर्जितात् ।
स्वीकारात् शुभकायणा तपस्वीत्यभिधीयते ।। २३।

Tapasvi Because he meditates upon the Reality of Truth (*tattva*) because he rejects all censure and the like (*paravada*) because he accepts (*sakata*) all auspicious doings he is called *tapasvi*.

अक्षरत्वाद्दरेण्यत्वाद् तससरबन्धनात् ।
तत्त्वमस्यथासीद्वत्त्वात् अवधूतोऽभिधीयते । २४ ।

Avadhuta Because he is unshakable (*akuta*) and excellent (*varanya*) because he has shaken off (*dhuta*) all bonds of the world because he has realised the truth of That Thou art (*tat tvam asi*), he is called *avadhuta*.

वीतरागमदक्लेशकोपमात्सर्वमोहत् ।
रजस्तमोविदूरत्वाद्गीर इत्यभिधीयते । २५।

Vira Because he is free (*vira*) from passion (*raga*) intoxication, affliction, anger, jealousy, dejection because he is far away (*vadhara*) from *raja* and *tama* he is called *vira*.

कुल गोत्र समाख्यात तच्च शक्तिशिवोद्भवम् ।
येन मोक्ष इति ज्ञान कौलिक सोऽभिधीयते । २६।

Kaulika *Kula* is the group born of *Sakti* and *Siva* he who knows that liberation is from the *kula* is the *Kaulika*.

अकुल शिव इत्युक्त कुल शक्ति प्रकीर्तिता ।
कुलाकुलानुसन्धानाग्निपुणा कौलिका प्रिये ।। २७।

Kula is *Śakti* *akula* is *Siva* those who are proficient by meditation on both *kula* and *akula* are O My Beloved, *Kaulika*.

सारसग्रहणाच्चैव धर्ममार्गप्रवर्तनस्तु ।

करणग्रामनियमात् साधक सोऽभिधीयते । २८ ।।

Sadhaka Because he gathers the essence (*sara*), because he treads the path of *dharma* and because he controls the active senses (*karanagrama*) he is called *Sadhaka*

भजनात् परया भक्त्या मनोवाक्कायकर्मभिः ।

तरत्यखिलदुःखानि तस्मान्नक्त इतीरित । २९ ।।

Bhakta Because by his adoration (*bhajanat*), with supreme devotion, with his mind, speech, body and action (*kayakarmabhih*) he crosses (*tarati*) all miseries, he is called *bhakta*

शरीरमर्थं प्राणाश्च सद्गुरुभ्यो निवेद्य यः ।

गुरुभ्यः शिक्षते योगं शिष्य इत्यभिधीयते ।। ३० ।।

Śiṣya He who dedicates his body, wealth, the *pranas* to the holy Guru and learns (*śikṣate*) *yoga* from the Guru, is called *śiṣya*.

योनिमुद्दानुसन्धानात् गिरिजापादसेवनात् ।

निर्लीनोपाधिबिभवाद् योगिनीत्यभिधीयते । ३१ ।।

Yoginī Because she practices the *yonī mudrā*, attends upon the Feet of *Girija* (The Divine Mother), and because of the glory of total immersion without support (*nirliṇapādhu*), she is called *yoginī*

शतकोटिमहादिव्ययोगिनीप्रीतिकारणात् ।

तीव्रमुक्तिप्रदानाच्च शक्तिरित्यभिधीयते ।। ३२ ।।

Śakti Because dear to hundred (*śata*) crores of the great divine *Yoginī* deities and because she grants quick liberation (*tīvrāmukti*), She is called *Śakti*.

पालनाददुरितच्छेदात् कामितार्थस्य वर्द्धनात् ।

पादुकेति समाख्याता मम तत्त्वं तव प्रिये ।। ३३ ।।

Pādukā Because it protects (*pālanaat*) from the blow of misfortune, because it increases what is desired (*kamutārtha*), it is called O, My Beloved *pādukā*

जन्मान्तरसहस्रेषु कृतपापप्रणाशनात् ।

परदेवप्रकाशाच्च जप इत्यभिधीयते ।। ३४ ।।

Japa Because it destroys the sin done in thousands of births (*janmāntara*), and because it shows luminously the Supreme Deity (*paradeva prakāśāt*), it is called *japa*.

स्तोकरस्तोकेन मनसः परमप्रीतिकारणात्
स्तोतृसन्तारणाद्देवि स्तोत्रमित्यभिधीयते । ३५ ।

Stotra Because little by little (*stokastokena*), it causes delight to the mind and because it ferries (*santarana*), the laudator, it is called *stotra*.

यावदिन्द्रियसन्ताप मनसा सनियम्य च ।
स्वान्तेनाभीष्टदेवस्य चिन्तनं ध्यानमुच्यते । ३६ ।

Dhyana Controlling the affliction of senses by the mind, contemplation by the inner being of the chosen deity is called *dhyāna*.

चरितार्थविकाशाच्च रक्षणादपि पार्वति ।
नरनारीस्वरूपाच्च घरणं कथितं प्रिये ।। ३७ ।।

Carana Because it protects from all malevolent results and causes the flowering of what has been done (*caritartha*), because it takes the form of men and women (*nara nari*), it is, O My Beloved, called *carana*.

वेदितान्खिलशास्त्रार्थसद्गमार्थनिरूपणात् ।
दर्शनानां प्रमाणत्वाद्देव इत्यभिधीयते ।। ३८ ।।

Veda Because it determines the purport of all the communicated (*vedita*) scriptures and of the holy Dharma, and because it is the standard of all philosophies (*darsanas*) it is called *veda*.

पुण्यपापादिकथनादाक्षसादिनिवारणात् ।
नवभक्त्यादिजननात् पुराणं इति कथ्यते ।। ३९ ।।

Purana Because it tells of merit and demerit (*punvapapa*), because it dispels evil beings like *rakṣasas* and because it generates ninefold devotion (*navabhakti*) and the like it is called *purana*.

शासनादनिशं देवि वर्णाश्रमनिवासिनाम् ।
तारणात् सर्वपापेभ्यः शास्त्रमित्यभिधीयते ।। ४० ।।

Śastra Because it constantly commands (*sasanat*) those who live in the rule of *varṇa āsrama*, because it ferries (*taraṇat*) across all sins, it is called *śāstra*.

स्मरणोत्सुकनिष्ठानां धर्माधर्मनिरूपणात् ।
तिमिरोत्पाटनाद्देवि स्मृतिरित्यभिधीयते ।। ४१ ।।

Smṛti Because it defines Dharma and Adharma for those who are single minded due to this remembrance (*smarana*), because it dispels this darkness (*timira*), it is called *smṛti*.

इहधर्मादिकथनातिमिराज्ञानभञ्जनात् ।

हरणात् सर्वदुःखानां इतिहास इति स्मृतः ॥ ४२ ॥

Ithasa Because it narrates of approved *ishā* dharma, etc. breaks the darkness (*tmira*) of ignorance and removes (*haranaat*) all miseries, it is called *ithasa*

आचारकथनादिव्यगतिप्राप्तिनिदानतः

महात्मतत्त्वकथनादागमः कथितः प्रिये ॥ ४३ ॥

Agama Because it narrates the course of conduct (*acara*) with a view to arrive at the godly goal (*divyagati*) because it speaks of the truth of the great-souled, *mahatma*, it is O My Beloved, called *agama*

शाकिनीगणपूज्यत्वात्तारणाद्भवयारिधेः

परादिशक्तिसान्निध्याच्छक्त इत्यभिधीयते ॥ ४४ ॥

Sakta Because he is adorable by the hosts of *Saktis*, because he carries across (*tarana*) the ocean of life, because of the presence of the Supreme *Prima Sakta*, he is called *sakta*

कौमारादिनिरोधत्वाल्लयजन्मादिभञ्जनात् ।

अशेषकुलसम्बन्धात् कोल इत्यभिधीयते ॥ ४५ ॥

Kaula Because it sets aside the usual stages beginning with youth (*kaumara*), destroys birth, death (*auva*) etc. and because it is related to the *Kula* without end, it is called *kaula*

पाशाव्यादकरादैवि रञ्जनात् परतेजसः ।

यतिभिश्चिन्त्यमानत्वात् परमपर्यमितीरितम् ॥ ४६ ॥

Paramparya Because it severs the bonds (*pasa*) because it delights (*ranjanat*) the supreme Light (*paratejusah*), because it is meditated upon by ascetics (*vairbhik*) it is called *paramparya*

ससारसारभूतत्वात् प्रकाशानन्ददानतः

यथा सौभाग्यकरणात् सम्प्रदाय इतीरितः ॥ ४७ ॥

Sampradaya Because it is the essence of life in the world (*samvara*) because it yields light joy (*prakasunanda danatah*) because it brings fame (*yasas*) and good fortune, it is called *sapradaya*

आदित्वात् सर्वमार्गाणां मनोऽल्लासप्रवर्द्धनात् ।

यज्ञादिधर्महेतुत्वादान्नाय इति कीर्तितः ॥ ४८ ॥

Amnaya Because it is the premier *aditya* among all paths, because it sets into movement a joy in the mind (*manollasa*), because it is the cause of dharma in the form of *yajña*, etc., it is called *amnāya*

श्रुतानेकमहामन्त्रयन्त्रतन्त्रादिदेवतात् ।

श्रुतौ यदनविच्छिन्नाच्छ्रौत इत्यभिधीयते ॥ ४६ ॥

Srauta Because he has heard (*srauta*) several Mahamantras Yantra Tantra and Devatā and because in what he has so heard his being lives unbroken he is called *srauta*

आम्नायतत्त्वरूपत्वाच्चातुर्थनिरूपणात्

रागद्वेषादिशमनादाचार इति कीर्त्यते । ५० ।

Acara Because it embodies the truth in *Amnaya* because it affirms the truth with unusual skill (*catuṣvārtha nirupanaṭ*) and because it calms down like and dislike (*ragadveśa*) it is called *acāra*

दिव्यभावप्रदानाच्च क्षालनात् कल्मषस्य च

दीक्षति कथिता सङ्गिर्भवबन्धविमोचनात् । ५१ ।

Dikṣa Because it gives the godly state of being (*divyabhava*) washes away (*kṣalanat*) the sin and releases from the bonds of worldly existence it is called *dikṣa*

अहभावहराङ्गीतिभयनात् सेचनादपि ।

कम्पानन्दादिजननादभिषेक इति स्मृत । ५२ ।

Abhiṣeka Because it removes the sense of I (*ahambhāva*), churns away all fear (*bhūti*) sprinkles (holy water (*secana*) and produces thrill (*kampa*) ananda etc. it is called *abhiṣeka*

उल्लवणत्वात् परत्वाच्च देवताप्रीतिदानत् ।

शक्तिपातनिमित्तादप्युपदेश इति स्मृत ॥ ५३ ॥

Upadeśa Because it is intense (*ulvana* supreme *para*) dear to the deity (*devata*) and because of the impact of *śakti*, it is called *upadeśa*

मननात्तत्त्वरूपस्य देवस्यामितलेजस ।

त्रायते सर्वभयतस्तस्मान्मन्त्र इतीरित । ५४ ।

Mantra By meditation (*manana*) in the luminous Deity who is the form of Truth it saves (*trayate*) from all fear therefore it is called *mantra*

देहनास्थाय भक्तानां वरदानाच्च पार्वति

तपत्रयादिशमनाद्देवता परिकीर्तिता ॥ ५५ ॥

Devata O Parvati Because it occupies the body (*deha*) of the devotee gives boons (*varadanat*) calms down the three kinds of distresses (*traya*) it is called *devata*

न्यायोपार्जितवित्तानामङ्गेषु विनिवेशनात् ।

सर्वरक्षाकरादेवि न्यास इत्यभिधीयते । ५६ ।

Nyasa Because it places in the limbs the treasures acquired rightly (*nyavoparjita*) because it protects all (*sarvarakṣākarāt*), it is called *nyāsa*.

मुद कुर्वन्ति देवाना मनासि दावयन्ति य ।

तस्मान्मुदा इति ख्याता दशितव्याः कुलेश्वरि ॥ ५७ ॥

Mudra O Kuleśvarī ! Because it pleases (*mudam*), the goods melts the mind (*drava*) it is called the *mudra* that is to be shown

अनन्तफलदानाच्च क्षपिताशेषकल्मषात्

मातृकात्मतया लाभकरणादक्षमालिका ॥ ५८ ॥

Akṣamalika Because it yields endless (*ananta*) fruit, completely eliminates (*kṣapita*) all sin, brings gain through letters (*matrkā*), it is called *akṣamalika*

मङ्गलत्वाच्च डाकिन्या योगिनीगणसश्रयात् ।

ललितत्वाच्च देवेशि मण्डल परिकीर्तितम् ॥ ५९ ॥

Maṇḍala Because the Dākinī who occupies it is auspicious (*maṅgalatvat dakīnyāḥ*), because it is the abode of the host of Yoginīs and because of its beauty (*lalitarvāt*), it is called *maṇḍala*,

कमलासनरूपत्वाल्लघुतत्त्वादिनाशनात् ।

शमितापारपापाच्च कलशः परिकीर्तितः ॥ ६० ॥

Kalaśa Because it has the form of the lotus-seat (*kamalāsana*), because it destroys the lower tattvas (*laghu tattva*) and because it removes (*śamita*) boundless sin, it is called *kalaśa*.

यमभूतादिसर्वभ्यो भयेभ्योऽपि कुलेश्वरि ।

आयते सततश्च तत्माद् यन्त्रमितीरितम् ॥ ६१ ॥

Yantra Because from all beings like Yama (Lord of death), etc. and even from all fear it always saves (*trāyate*), it is, O Kuleśvarī ! called *yantra*.

आत्मसिद्धिप्रदानाच्च सर्वरोगनिवारणात् ।

नवसिद्धिप्रदानाच्च आसन कथितं प्रिये ॥ ६२ ॥

Asana O My Beloved Because it yields self-fulfilment (*ātmāsiddhi*), prevents all diseases (*sarvaroga*) and gives the nine siddhis (*navasiddhi*), it is called *asana*

मायाजालादिशमनान्मोक्षमार्गनिरूपणात्
अहदुःखादिविरहान्मद्यमित्यभिधीयते ॥ ६३ ॥
महादानार्थरूपत्वाद् योगभूम्येककारणात्,
मद्भावजननादेवि मद्यमित्यभिधीयते ॥ ६४ ॥

Madya • Because it destroys all bondage of *maya* shows the path of liberation and parts away the eight afflictions, it is called *madya*. Because it connotes gifting largely, *mahadana*, because the holy place of *yaga* is the *only* place that calls for its use and because it generates the state of *Śiva*, it is called *madya*.

सुमनसः सेवितत्वाद् राज्यदत्त्वात् सदा प्रिये ।
सुराकारप्रदानत्वात् सुरेति परिकीर्तिता ॥ ६५ ॥

Surā • O My Beloved • Because it is betaken by the pleasant-minded (*sumanasah*), because it gives the kingdom of what is desired (*rājya*) and because it gives the form of god (*surakara*), it is called *surā*.

अमृताशुस्वरूपत्वान्मृत्युभीतिनिवारणात् ।
तत्त्वप्रकाशहेतुत्वादमृत कथित प्रिये ॥ ६६ ॥

Amṛta • O My Beloved • Because it has the form of the moon (*amṛtaṁśu*), because it removes fear of death (*mṛtyu*), because it causes the Truth (*tattva*) to appear luminously, it is called *amṛta*.

पानाङ्गविश्वरूपत्वात्त्रिचतुष्ककलाश्रयात् ।
पतितत्राणनादेवि पात्रमित्यभिधीयते ॥ ६७ ॥

Pātra • Because the whole universe itself is what is to be quaffed (*panaṅga*), because it upholds the triads and quartettes (*trīcatuṣka*) in creation and because it saves the fallen (*trāṇa*), it is called *pātra*.

आशुशुक्षणिरूपत्वाद्वात्वेवप्रियादपि ।
रक्षणादपि बाधेयस्थाधार तु विदुर्बुधाः ॥ ६८ ॥

Ādhāra • Because it is the form of fire (*āśuśukṣaṇi*), because it is dear to the creator lord (*dhatṛdeva*), because it guards (*rakṣaṇa*) what is supported, it is called *ādhara*.

माङ्गल्यजननादेवि सविदानन्ददानतः ।
सर्वदेवप्रियत्वाच्च मास इत्यभिधीयते ॥ ६९ ॥

Māṁśa • Because it causes auspiciousness (*māṅgalya*) because it gives the *ānanda* in consciousness (*sarivīdananda*), because it is dear to all the gods (*sarvadevapriyatvat*), it is called *māṁśa*.

पूर्वजन्मानुशमनाज्जन्ममृत्युनिवारणात्
सम्पूर्णफलदानाच्च पूजेति कथिता प्रिये । ७० ।

Puja (O My Beloved ' Because it destroys the legacy of previous births (*parayama*), because it prevents births and deaths (*janmamrtyu*), because it yields complete fruit it is called *puja* .

अभीष्टफलदानाच्च चतुर्वर्गफलाश्रयात् ।

नन्दनात् सर्वदेवानामर्चन समुदाहृतम् । ७१ ।

Arcana Because it yields the desired fruit (*abhyastaphala*), holds the fruit of all the four classes (*satvarga*) and denigates (*nandanat*) all the gods it is called *arcana* .

तत्त्वात्मकस्य देवस्य परिवारवृत्तस्य च ।

नवानन्दप्रजननात्तर्पण समुदाहृतम् । ७२ ।

Tarpana Because to the God that is the Truth (*tattva*) surrounded by His retinue (*parivara*), it gives ninefold delight (*navadulhita*) it is called *tarpana* .

गम्भीरापारदौर्भाग्यक्लेशनाशनकारणात् ।

धर्मज्ञानप्रदानाच्च गन्ध इत्यभिधीयते । ७३ ।

Gandha Because it destroys the affliction of misfortune, deep and bewilderment (*gambhira*), because it gives the knowledge of *dharma*, it is called *gandha* .

आघाणनप्रजननान्मोक्षमार्गप्रदर्शनात् ।

दग्धदुःखादिदमनादामोद इति कथ्यते । ७४ ।

Amoda Because it causes the birth of all that is based on sin (*aghrahana*), the *tattva* of *prema*) shows the path of salvation (*mokṣamarga*), subjugates all cursed grief etc. (*agradhaduhkha*), it is called *amoda* .

अन्नदानात् कुलेशानि क्षयिताशेषकल्मषात् ।

तादात्म्यकरणादेवि अक्षता परिकीर्तिता । ७५ ।

Akṣata Because they yield food (*anna*), eliminate completely (*kṣapata*) all sin and make one identifi ed with That truth (*Tat*), they are called *akṣata* .

पुण्यसद्वर्द्धनाच्चापि पापौघपरिहारतः ।

पुष्कलार्थप्रदानाच्च पुष्पमित्यभिधीयते । ७६ ।

Puspa Because it increases merit (*puṇya*), removes the heap of sin (*papa*), yields much wealth (*puṣkartaṭha*), it is called *puspa* .

धूताशेषमहादोषपूतिगन्धप्रभावत
परमानन्दजननाद्भूप इत्यभिधीयते ॥ ७७ ॥

Dhūpa Because it drives out completely *dhūta* the blemish of putrid smell and because it yields supreme delight (*paramananda*), it is called *dhūpa*.

दीर्घज्ञानमहाध्वान्ताहङ्करपरिवर्जनात् ।
परतत्त्वप्रकाशाच्च दीप इत्यभिधीयते ॥ ७८ ॥

Dīpa Because it dispels this extending (*dirgha*) ignorance, heavy darkness and ego-sense, and because it lights up the Supreme Truth (*paratattva*) it is called *dīpa*.

मोहध्वान्तप्रशमनात् क्षयार्तिविनिवारणात् ।
दिव्यरूपप्रदानाच्च परतत्त्वप्रकाशनात् ।
स्थायो मोक्षो दीप इति मोक्षमार्गिकसाधनः ॥ ७९ ॥

Mokṣa dīpa Because it eliminates the darkness of delusion (*Moha*), prevents the distress of decay (*kṣayartī*), gives the celestial form (*divyarūpa*) and lights up the supreme Truth, it is called the lamp (*dīpa*) of *Mokṣa* the only means for the achievement of liberation.

चतुर्विध कुलेशानि द्रव्यस्य षड्रसान्वितम् ।
निवेदनाद्भवेत्पुष्टिर्नैवेद्य समुदाहृतम् ॥ ८० ॥

Naivedya O Kulesāni ' Because this substance of four kinds, with six *rasas*, gives satisfaction when offered (*nivedanat*), it is called the great *naivedya*.

बहुप्रकारविचरद्व्रतौघप्रीतिकारणात् ।
लिप्तपापप्रशमनाद्भक्तिरित्यभिधीयते ॥ ८१ ॥

Bali Because it is dear to the varied live host of beings (*bahuprakara*) and because it destroys the sin that is stuck (*lipta*), it is called *bali*.

तत्त्वत्रयविशुद्धिः स्यात्त्वत्सेवामात्रतः प्रिये ।
तत्त्वप्रकाशहेतुत्वात्तत्त्वत्रयमितीरितम् ॥ ८२ ॥

Tattvatraya O My Beloved ' By mere service to the Divine Mother the three elements are purified, because it lights up the Truth (*tattva*) triad (*traya*) it is called *tattvatraya*.

चतुर्वर्गफलावापात् लुण्ठिताज्ञानबन्धनात् ।

कल्याणधर्ममूलत्वाच्चलुकं कथितं प्रिये ॥ ८३ ॥

Caluka : O My Beloved ! Because it gets the fruit of all the four divisions (*caturvarga*), because it snatches (*luṇṭhita*) from the hold of Ajñāna, because it is the root of auspicious dharma (*kalyāṇadharmā*), it is called *caluka*.

प्रकाशानन्दजननात् सामरस्यप्रदानतः ।

दर्शनात् परतत्त्वस्य प्रसाद इति कथ्यते ॥ ८४ ॥

Prasāda : Because it yields Ānanda in the form of Light (*prakāśa*), because it yields harmony (*sāmarasya*) and because it reveals (*darśana*) the Supreme Truth, it is called *prasāda*.

पारासंछेदनादेवि नरकस्य निवारणात् ।

पाबनात् परमेशानि पानमित्यभिधीयते ॥ ८५ ॥

Pāna : O Parameśani ! Because it severs the bonds (*pāśa*), prevents hell (*naraka*) and because it purifies (*pāvanāt*), it is called *pāna*.

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ।

समीपसेवा विधिवत् उपास्तिरिति कथ्यते ॥ ८६ ॥

Upāsti : Service at close quarters as prescribed, by action, by mind, by speech, in all states, is called *upāsti*.

पञ्चाङ्गोपासनेनेष्टदेवता प्रीतिदानतः ।

पुरश्चरति भक्तस्य तत् पुरश्चरणं प्रिये ॥ ८७ ॥

Puraścaraṇa : Because it is dear to the chosen Deity by reason of its five-limbed adoration, it leads in front of the devotee (*purah carati*), it is called *puraścaraṇa*.

आवाहनादिकर्माणि षोडश द्वादशावधि ।

विधिनाचरणं प्रोक्तं उपहारमिति स्मृतम् ॥ ८८ ॥

Upahāra : The proper use of Āvāhana, etc. rituals upto 16 or 12 is called *Upahāra*.

सम्पूज्य सावृतिं देवं षोडशरूपचारकेः ।

स्वस्थानप्रेषणं प्रोक्तं षड्वासनमिति प्रिये ॥ ८९ ॥

Udvāsana : O My Beloved ! Worshipping the Deity with sixteen Upcāras and Āvaraṇa-devatās, sending and then containing this worship in one's heart is called *Udvāsana*.

देवं पूजार्थमाह्वानमावाहनमिति स्मृतम् ।

आसने सन्निवेशः स्यात् स्थापनं कुलनायिके ॥ ६० ॥

Āvāhana : O Kulanāyike ! Invocation of the Deity for worship is *Āvāhana*.

Sthāpana : Seating the Deity on a proper seat is *Sthāpana*.

अन्योन्यसन्मुखाकारः सन्निधापनमीरितम् ।

यत्र कुत्राप्यचलनं सन्निरोधनमीरितम् ॥ ६१ ॥

Sannidhāpana : Placing each other face to face is *Sannidhāpana*.

Sannirodhana : Not going to any or every place is *Sannirodhana*.

देवताङ्गे पङ्क्तानां न्यासः स्यात् सकलीकृतिः ।

आच्छादनं समुद्दिष्टमवगुण्ठनमीरितम् ॥ ६२ ॥

Sakalikṛti : Performing *Ṣaḍaṅga Nyāsa* in the body of the Deity is called *Sakalikṛti*.

Avagunṭhana : Covering is said to be *Avagunṭhana*.

दर्शनं धेनुमुद्राया अमृतीकरणं प्रिये ।

क्षमस्वेत्यञ्जलिर्देवि परमीकरणं प्रिये ।

स्वागतं कुशलप्रश्नं निगदेद्देवतामृतः ॥ ६३ ॥

Amṛtikaraṇa : O My Beloved ! Showing the Dhenu Mudrā is *Amṛtikaraṇa*.

Paramūkaraṇa : Showing the Añjali after uttering *Kṣamasva* is, O My Beloved, called *Paramūkaraṇa*.

Svāgata : Asking about the welfare of the Deity is called *Svāgata*.

पाद्यं श्यामाकदूर्वाब्जविष्णुकान्ताभिरुच्यते ।

जातीलवङ्गकक्कोलैरुक्तमाघमनीयकम् ॥ ६४ ॥

Pādya : *Syāmāka* (*Panicum frumentaceum*), *Dūrvā* (*Panicum-dactylon*), *Abja* (*Barringtonia Acutangula*) and *Viṣṇukrāntā* (*Clitoria ternatea*) constitute the *Pādya*.

Ācamanīya : *Laṅga* (*clove*), *Jāti* (*Jasminum grandiflorum*) and *Kakkola* (a species of a plant bearing a berry, the inner part of which is waxy and aromatic) is *Ācamanīya*.

अखिलाधप्रशमनाद्धनपुत्रविवर्द्धनात् ।

अनर्घफलदानाच्च अर्घ्यमित्यभिधीयते ॥ ६५ ॥

Arghya : Because it destroys all the sins, because it increases wealth and progeny and because it yields priceless fruits it is called *Arghya*.

सिद्धार्थमक्षतैश्च कुशाग्रं तिलमेव च।

यवं गन्धः फलं पुष्पमष्टाङ्गार्घ्यं प्रकीर्तितम्॥ ६६॥

Aṣṭāṅga-arghya : 1. Siddhārtha (mustard), 2. Akṣata (rice), 3. Kuśāgra (tip of the grass called (*Poa cynosuroides*), 4. Tila (sesamum), 5. Yava (barley), 6. Gandha (Sandal), 7. Phala (fruits) and 8. Puṣpa (flowers) constitute Aṣṭāṅga-arghya.

मध्याज्यदधिभिः प्रोक्तो मधुपर्कः कुलेश्वरि।

देहप्रक्षालनं स्नानं सुगन्धिसलिलैः सह॥ ६७॥

चन्द्रचन्दनकस्तूरीकालागुरुभिरुच्यते।

Madhuparka : 1. Madhu (honey), 2. Ājya (clarified butter) and 3. Dahī (curd), these three, O Kuleśvari, constitute *Madhuparka*.

Snāna : Washing the body with water perfumed with Sandal, Kāstūrī (musk), Agaru (*Aquilaria Agallocha*), etc. is called Snāna.

अष्टाङ्गप्रणिपातन्तु कथितं वन्दनं प्रिये॥ ६८॥

एतच्चराचरं सर्वं क्षेत्रमित्यभिधीयते।

तत् क्षेत्रं पालितं येन क्षेत्रपालः स उच्यते॥ ६९॥

Vandana : O My Beloved ! Aṣṭāṅga Salutation is Vandana.

Kṣetra : All the world is called Kṣetra.

Kṣetrapāla : Supreme Guard of the Kṣetra is called Kṣetrapāla.

इति ते कथिता किञ्चित् गुरुनामादिवासना।

समासेन महेशानि यो जानाति स पूजकः॥ ७००॥

O Maheśāni ! Thus I disclosed to You in brief the contemplation of the names of Guru, etc. One who knows these is a Kaulika.

रहस्याति रहस्यानां रहस्योऽयं महेश्वरि।

ऊर्ध्वान्नायः चमाख्यातः समासेन स विस्तरात्॥ ७०१॥

O Maheśvari ! This Ūrdhvāmnāya, which is secret of all secrets, has been described only in brief and not in detail.

कुलार्णवमिदं शास्त्रं योगिनीनां हृदि स्थितम्।

प्रकाशितं मया चाद्य गोपनीयं प्रयत्नतः॥ ७०२॥

This Kulārṇava Śāstra is situated in the hearts of the Yoginīs. I have disclosed it today but it should be kept a secret with all efforts.

पुस्तकञ्च महेशानि पशुगेहे न निक्षिपेत्।

न दद्यात् पशुहस्ते च न पठेत् पशुसन्निधौ।

न पठेदासबोत्तासं ग्रन्थं भूमौ न निक्षिपेत्॥ ७०३॥

Prohibition of keeping the book in the house of a Paśu :

O Maheśāni ! One should not leave the book in the house of a

Paśu. It should not be given in the hands of a Paśu or read before a Paśu. The Āsavollāsa should not be read and the book not dropped on the ground.

नित्यं सम्पूजयेद्भक्त्या जानीयाद् गुरुवक्त्रतः ।
नापुत्राय प्रवक्तव्यं नाशिष्याय कदाचन ॥ १०४ ॥
स्नेहात्सोभाद्भयादुक्त्वा सोऽचिरान्नश्यति ध्रुवम् ।

Daily worship of the Book :

It should always be worshipped with devotion and its knowledge obtained from the mouth of a Guru. It should not be given to an incompetent son or an uninitiated disciple. One who discloses it out of greed, love or fear soon meets his destruction.

देवि यद्विद्यते प्राज्ञे तत्तत् किञ्चिन्मयोदितम् ॥ १०५ ॥
साधकानां हितार्थाय भुक्तिमुक्तिफलेषिणाम् ।

O Devi ! I have described all what explicitly needs to be known for the benefit of the Sādhakas desirous of the fruits of enjoyment and liberation.

यक्षोर्ध्वान्मायमाहात्म्यं पठेत् श्रीचक्रसन्निधौ ॥ १०६ ॥
भक्त्या परमया देवि यः मृणोति क्ष कौलिकः ।
व्रतं स्नानं तपस्तीर्थं यज्ञदेवाचनादिषु ॥ १०७ ॥
तत् फलं कोटिगुणितं लभते नात्र संशयः ।
त्वत्सन्निधौ सन्निवसेन्नात्र कार्या विचारणा ॥ १०८ ॥

Fruit of reading or hearing the glory of Ūrdhvāmnāya :

One who reads or hears the Glory of Ūrdhvāmnāya near the Śrī Cakra, is a real Kaulika. Whatever meritorious fruits are obtained from observances, bathing in the Tīrthas, pilgrimage, sacrifice and worship of a Deity, are all obtained a billion times more from the aforesaid Glory and the Kaulika undoubtedly resides in Your proximity.

इति श्रीकुलार्णवे निर्वाणमोक्षद्वारे महारहस्ये
सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वान्मायतन्त्रे सप्तदश उल्लासः ॥ १०९ ॥

॥ समाप्तोऽयं ग्रन्थः ॥

